This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Christ in the Old Testament.

98854/

CHRIST

IN

THE OLD TESTAMENT;

OR THE

FOOTSTEPS OF THE REDEEMER,

AS REVEALED

IN TYPE, IN PROPHECY, IN SACRIFICE, AND IN PERSONAL MANIFESTATION, FROM THE CREATION TO HIS BIRTH.

BY THE

REV. HENRY LINTON, M.A.,

INCUMBENT OF ST. PAUL'S, BIRKENHEAD.

LONDON:

SAMUEL BAGSTER AND SONS,

15, PATERNOSTER ROW.

1873.

101. c. 158.

TABLE OF CONTENTS.

PAGE

PREFACE v

EXPLANATORY REMARKS vii

PART I.—CHRIST IN THE TYPES.

INTRODUCTION 1

HEADSHIP TYPES:—

Adam—Gen. ii. 6

Noah—Gen. v.–viii. 8

Melchizedek—Gen. xiv. 10

Isaac—Gen. xxii. 12

The Ladder—Gen. xxviii. 14

Joseph—Gen. xxxvii. 15

WILDERNESS TYPES:—

The Paschal Lamb—Ex. xii. 17

Feast of Unleavened Bread—Ex. xii. . . . 21

Waters of Marah—Ex. xv. 22

The Manna—Ex. xvi. 24

The Smitten Rock—Ex. xvii. 26

Israel and Amalek—Ex. xvii. 28

The Ark—Ex. xxv. 29

Practical Lessons from the Mercy-Seat—Ex. xxv. 31

The Holy Place—Ex. xxv. 32

PART I.—CHRIST IN THE TYPES *(Continued)*.

	PAGE
The Tabernacle—Ex. xxv., xxvi.	34
The Curtains—Ex. xxvi.	35
The Voluntary Servant—Ex. xxi.	37
The Great Feasts—Ex. xxiii.	39
The God of Israel—Ex. xxiv.	41
The Vail—Ex. xxvi.	42
Altar of Burnt Offering—Ex. xxvii.	46
High Priest—Ex. xxviii.	49
Consecrated High Priest—Ex. xxix.	53
High Priest's Offerings—Ex. xxix.	55
Continual Burnt Offering—Ex. xxx.	57
Altar of Incense—Ex. xxx.	58
Ransom of Souls—Ex. xxx.	60
Brazen Laver—Ex. xxx.	62
Anointing Oil—Ex. xxx.	63
The Anointing—Ex. xxx.	65
The Anointed One—Ex. xxx.	66
The Perfume—Ex. xxx.	68
Gifts for the Tabernacle—Ex. xxxv.	71
The Nazarite—Num. vi.	74
Law of the Nazarite—Num. vi.	76
Sacrifices of the Nazarite—Num. vi.	80
The High Priest's Blessing—Num. vi. 22–27.	83
Golden Candlestick and its Lamps—Num. viii.	84
Cloud on the Tabernacle—Num. x., xi.	87
Censer-bearing High Priest—Num. xvi.	92
Aaron's Rod—Num. xvii.	95
Ashes of the Red Heifer—Num. xix.	98
Water of Purification—Num. xix.	102
Rock giving Water—Num. xx.	105
Fiery Serpents—Num. xxi.	113
Brazen Serpent—Num. xxi.	118
Ark in Jordan—Jos. iii.	121

PART I.—CHRIST IN THE TYPES *(Continued)*.

PAGE

Life beyond Jordan—Jos. v. 126
Warfare Life—Jos. vi. 130
History of Achan—Jos. vii. 138
Valley of Achor—Jos. vii. 140
Valley of Achor a Door of Hope—Hos. ii. . 142

PART II.—CHRIST IN THE PROPHECIES.

The Seed of the Woman—Gen. iii. . . . 146
The Lord God of Shem—Gen. ix. 148
The Enlargement of Japheth—Gen. ix. . . 150
Abraham's Seed—Gen. xii. 151
Shiloh—Gen. xlix. 153
Balaam's Prophecies—Num. xxii.-xxiv. . . 156
The Law-Giver—Deut. xxxi. 161
Song of Moses—Deut. xxxii. 162
Israel's Life and Guide—Deut. xxxiii. . . . 167
Love of Jehovah—Deut. xxxiii. 3. . . . 168
Blessing of Moses—Deut. xxxiii. 1. . . . 173
Blessing on Levi—Deut. xxxiii. 8. . . . 175
Blessing on Benjamin—Deut. xxxiii. 12. . . 177
Blessing on Joseph—Deut. xxxiii. 13. . . 178
Blessing on Zebulun and Issachar—Deut. xxxiii. 18. 181
Blessing on Gad—Deut. xxxiii. 20. . . . 182
Blessing on Naphtali—Deut. xxxiii. 23. . . 184
Blessing on Asher—Deut. xxxiii. 24. . . 187
Last Words of Moses—Deut. xxxiii. 27. . . 194
Nathan's Predictions—2 Sam. vii. . . . 195
David's Prayer—2 Sam. vii. 197
David's Song of Praise—2 Sam. vii. . . 198

PART III.—CHRIST IN THE SACRIFICES.

	PAGE
The Burnt Offering—Lev. i.	202
The Meat Offering—Lev. ii.	206
The Peace Offering—Lev. iii.	210
The Sin Offering—Lev. iv.	213
The Trespass Offering—Lev. v.	215
The Leper—Lev. xiii.	218
The Boil—Lev. xiii.	221
The Hot Burning—Lev. xiii.	221
Plague upon the Head—Lev. xiii.	222
Leper's Sacrifice—Lev. xiv.	223
Great Day of Atonement—Lev. xvi.	223

PART IV.—CHRIST AS THE ANGEL.

The Angel of the Covenant—Ex. xxxiii.	227
The Revealed Glory—Ex. xxxiv.	243
The Glory on Moses' face—Ex. xxxiv.	245

PART V.—CHRIST IN HIS PEOPLE.

The Cherubim in Eden—Gen. iii.	249
The Cherubim in the Tabernacle—Ex. xxv.	250
The Cherubim of the Temple—1 Ki. vii.	253
The Cherubim of Ezekiel—Eze. i.	256
The Cherubim of Revelation—Rev. iv., v.	257

PREFACE

TO THE

SECOND EDITION.

In preparing the Types of the Old Testament for a new edition the Author has kept steadily in view his one object, namely, to express his meaning in as few words as possible, so as to bring his readers at once to a perception of the one idea of the whole book, *Christ revealed* by the Holy Ghost, under the beautiful imagery and figures of the Bible, not only after His birth, as in the New Testament, but also, and very fully, in the Old.

While, therefore, there are some explanations given where explanation seemed needed, the same work must be done by the reader as in the "SCRIPTURES ARRANGED,"[1] and the "PSALMS OF DAVID AND SOLOMON";[2] the verses must be turned up in the Bible, and read, or the connection cannot fully be seen.

[1] The Author is now preparing the "SCRIPTURES ARRANGED" for a new and cheaper edition, by Messrs. SAMUEL BAGSTER AND SONS, 15, Paternoster Row.

[2] "THE PSALMS OF DAVID AND SOLOMON" has been recently published by Messrs. BAGSTER, and may be had on application. Foolscap octavo, 3s.

The Author has no hesitation in openly declaring his belief, that what is chiefly wanted in the Church of Christ in these kingdoms is, *a better knowledge of the* "SCRIPTURES OF TRUTH"; until this be attained, the people of God cannot be fully guided by that Spirit who speaks mainly through the Word, its guiding precepts and its sustaining promises. In order to aid in attaining this object, the "UNION PAPERS" have been and still are issued; and with the same hope the present volume is sent forth, to be used by Him, according as He may deem it good, for His great work of building up believers in the faith.

EXPLANATORY REMARKS.

THE Reader's attention is earnestly sought to a few preliminary remarks as to the plan of this book, and the best way of making its study profitable; specially to the young Student of Scripture.

We are told in the New Testament, Rev. xix. 10; Jno. xvi. 14, 15, that the Spirit of God reveals the Redeemer in the Word, and that in every part of the Word of God, the Person and Work of Jesus may be traced. In Jno. xii. 41, we learn that Isaiah saw the glory of Jesus over seven hundred years before His birth. In 1 Cor. x. 4–9, we learn that He whom the Israelites tempted in the wilderness was *Christ*.

Accordingly, in this volume, our special work is to trace out the *Footprints of the Redeemer* in every part of the Old Testament, wherever we find those Footprints *declared to be Christ's* by the voice of Inspiration itself.

In order to aid our younger Readers in such a study as this, the following plan is suggested, nay, more

than suggested, it is strongly recommended, as tending more than any other to impress the Messianic Teaching of Scripture on the memory, and, under God's blessing, to the heart also :—

I. To mark in red ink, either *underlining*, or by a stroke down the margin, *every passage* that refers in any way to our blessed Lord's Person or Work. When a page is opened, the red marks at once speak of Christ, while without them there would be nothing to help the memory ; and thus many things once learned would be forgotten.

This however is but a *general* direction.

II. In order to secure more accurate information it will be advisable *to mark, with the Numbers* 1 *to* 5, all such passages as relate to Christ, according as we note Types, Predictions, Sacrifices, or Personal Manifestations.

Thus in Gen. iii. 15, the verse should be underlined with red ink and 2, not *N* 2, but 2 put in the margin. In Gen. xiv. 18, marked also with red ink, we place 1 in the margin, as Melchizedek is a *Type* of Christ. In Lev. i. we put 3 in the margin to denote a *Sacrifice*, foreshadowing the death of Jesus; and in Ex. xxxiii. 14–16, we place in the margin 4, to show that Jesus himself, God in Christ, 2 Cor. v. 19, was here going before His people, in person, to guide and to bless.

Thus understanding that every reference to our

Lord is invariably marked in *red*, we classify them as follows, by our marginal numbers :—

1 denotes a Type of Christ.

2 denotes a Prediction of Christ.

3 denotes a Sacrifice, foreshadowing His death and atonement.

4 indicates that Jesus Himself is here, in person, as Angel of the Covenant.

5 the Cherubim, or *Christ in His people.*

The book now published may be read and understood without the trouble which this plan of marking involves; but we never shall make real progress in the study of Scripture until we transfer all our knowledge *to the pages of Scripture*, and in such a way that reading the Word must recall to our memory all the information that has been connected with it. To read, understand, *and forget* is easy enough. What we want is, to read and understand, and that we may *not forget;* connect our knowledge with Scripture so that we never can read them without recalling what we have learned, from whatever source.

In the "SCRIPTURES ARRANGED," other suggestions will be found as to the connected study of Scripture, by which every Psalm can be read in its true place in the history, every Prediction may be read *as a whole;* and by which, in the New Testament, the Epistles

may be read in connection with the place and circumstances under which they were severally written. Here, however, we have a simpler task: to trace the Footprints of our blessed Redeemer in the Old Testament Scriptures, and that only to such an extent as to satisfy the reader that more may be done in private study, than any book can indicate. And were nothing else to result from the publication of this book, than the better knowledge which must be gained from this special attention to our Lord's Work and Life in the Church before His birth at Bethlehem, the Author would have abundant cause to be satisfied and thankful.

FORESHADOWINGS

OF THE REDEEMER

IN THE OLD TESTAMENT.

In the Old Testament the footprints of the Redeemer may be traced in four, if not in five, different paths:—

1. In Types of His person and work.
2. In Predictions of His advent and sufferings.
3. In Sacrificial illustrations of His salvation.
4. In Person, as the Angel of the covenant.
5. In His relation to the *Church of the Redeemed* —the Cherubim.

Of these five classes, one alone, the Sacrificial, has never at any time received any expansion, nor has it been progressive. What sacrifice taught in the days of Abel, sacrifice still teaches:—that man has *sinned*, that his sin is fatal, deserving death, Rom. vi. 23, "*the wages of sin* is *death*;" and that he stands free from the penalty of sin only because a victim has taken his place. This was the teaching of Abel's sacrifice, Gen. iv. 4–8; Heb. xi. 4; and this is the teaching also of Christ's; the difference being

only in this, that the one was *a shadow*, the other *the reality:* the one an earthly prefiguration, the other a heavenly completion of man's redemption, Jno. iii. 12. With this exception, *sacrifice* has been at all times the same; appealing to the *heart* for salvation, not to the *head* for increase of knowledge.

But all the others are progressive. TYPES became clearer and more distinct as ages passed by. The first type of our blessed Redeemer, *Adam*, conveying only the idea of *restored headship*—a new human family under a new head, 1 Cor. xv. 21, 22; while Aaron, the *high priest*, plainly taught that the way whereby this new family was to be saved and brought to glory, was by the High priest's sacrifice, work of intercession, and life of sympathy.

PREDICTIONS are also manifestly *progressive.* The first prophecy of Jesus, Gen. iii. 15, merely announcing that the Redeemer was to be the seed of the woman: one of the human race, Gal. iv. 4; while later predictions not only indicated His person, family and lineage, but pointed out even the *place* where He was eventually to be born, Mi. v. 2.

In the appearances of the ANGEL OF JEHOVAH, the Lord Jesus himself, in his pre-existing life and glory, Jno. xvii. 5, progress may also be traced; for in Genesis we have little more than the appearance of "*the Angel*," ch. xvi., xxii., while in Ex. xxiii. 20, 21; xxxiii. 14–16, this Angel is declared to be one in whom is Jehovah's name; and

in Jos. v. He is further revealed as the "*Captain of the Lord's host*," the leader of His people to life and glory, Heb. ii. 10; Isa. lv. 4.

The study of the Word of God thus divides itself into two sections; the one, following the direction of the Types, Prophecies, etc., embraces all that pertains to *knowledge;* the second, following the line of sacrifice, touches only on what pertains to life and salvation. The former, accordingly, is *progressive*, being designed to aid in the *education of man*, and of *human society* from age to age; the latter is fixed and defined from the outset, and in its latest phase, Rev. v. 6, exhibits the very same truths that were apprehended from the beginning, being designed, not for the *education*, but for the SALVATION of man. Many who never heard of the Types or Prophecies, were *saved* by the blood of sprinkling, though all who were thus saved would recognise in the types and predictions means for the elevation of their natures here, as well as for the education of the world eventually. The babes are saved by the blood; the wise and prudent may also be saved, but *only by the same blood*, Mat. xi. 25.

It may be well then to remember while applying ourselves to the study of God's blessed Word, that while all the five lines here indicated terminated in Christ, Rom. x. 4, the sacrificial alone was made by faith in His blood—the Lamb slain from the

foundation of the world—the means of saving the souls of all who at any time of the world's history have looked unto Him for salvation, whether "wise" or "babes," whether educated or uneducated, whether rich in this world's goods, or poorest among the poor.

In the sacrifice of Jesus we see the LOVE of God manifested. It is not then the *knowledge* of Christ's sacrifice, for the devils believe and tremble, it is the love of God shed abroad in our hearts: that love that can illumine the heart of the poor illiterate ones of earth, as truly as of the educated; that ever did save, and still does save, by the sacrifice of Jesus; while often the knowledge, even of *divine things*, types and shadows though they may have been of the very work of redemption, has only puffed up and led to self-exaltation.

In reviewing these subjects, in order to the publication of a fresh edition of the *Union Volume on the Types*, we shall adhere to the order indicated at the outset, and make our first study that of the TYPES of the coming Saviour.

THE TYPES.

THE book of Genesis differs manifestly from the other books of the Pentateuch, and in nothing more distinctly than in the infrequency of reference to sacrifice. In Exodus we have a full development of sacrifice in the Paschal Lamb; in Leviticus it constitutes the main subject of the book; but in Genesis, with one or two exceptions, sacrifice is not referred to. It is strange that salvation being from the outset by *the blood* of the Lamb, Rev. xiii. 8, there should be so little about sacrifice in the opening book of the Bible. Again, the TYPES of Genesis differ much from those of the other books; there is nothing here corresponding with MOSES as the leader of the people from bondage to freedom; or with AARON, the high priest, who was as the mouth of Moses toward Pharaoh, and as the mouth of the people of Israel toward God, Heb. v. 1.

The TYPES of Genesis are peculiar to the book, and may all be described as HEADSHIP types; each of them being a kind of mirror, in which the glory of Jesus, as the head of a new family, of a restored humanity *(the second man, the Lord from heaven)*, may be seen, 2 Cor. iii. 18; Heb. x. 1. Thus, in ADAM, head of the world, we see reflected a better headship, for as "*in Adam all die, even so in Christ shall all be made alive*," 1 Cor. xv. 22. In NOAH, the *restorer* after the deluge, we have evidently a shadow falling on Christ as the restorer of the earth itself from the effects of the curse, into

"*the glorious liberty of the children of God*," Gen. v. 29; Rom. viii. 18, 23. In Melchizedek, the king of righteousness, Gen. xiv. 18, the Lord Jesus is foreshadowed as the Lord our righteousness, Heb. vii. 1–4, and as the Prince of Peace, Eph. ii. 14; Isa. ix. 6. On this subject, however, the reader is referred to the "SCRIPTURES ARRANGED," *pp.* 129–144, where the nature of the types of the Pentateuch is more fully set forth in contrast with the later types of the Old Testament.

Of the HEADSHIP TYPES then, Adam, the head of the world, represents the Lord Jesus Christ as the ONE HEAD of a restored and regenerated world—of a new human family.

I. ADAM.

ADAM was a designed type of Christ, for St. Paul in the Epistle to the Romans writes of him, that he was "*the figure of him that was to come;*" the word "figure" being really, "the type." Hence, though between Adam and Christ there were four thousand years, and millions of human beings, yet, because of this, Adam is the *first man*, Christ, *the second.* Adam was the head of the first human family, but it fell and became unfitted for companionship with God, therefore Jesus becomes the head of a second human family—"*the second man*, the Lord from heaven," 1 Cor. xv. 47, not creating new members of this new family, but gathering them from among the lost; restoring the fallen, Psa. xxiii. 3; Mat. xi. 28.

ADAM *the head of the world.* Adam, the *first* man, was the *head of the world*, Gen. i. 26; ii. 19. Adam sinned, Gen. iii. 1–8; *death passed upon all*

men, Rom.v. 12, for *that all have sinned.* In him therefore "*all died*," 1 Cor. xv. 22; Rom. v. 16–19; for the sin of the head passed upon all the members. Christ, the *second* man, the *Lord from heaven is* the head of the Church, Col. ii. 19; Eph. v. 25, 30; iv. 15, 16. When He died and rose all the members of His body died in Him, Rom. vii. 4, and rose in Him, Eph. ii. 5, 6, for the righteousness of the head is extended to *all* the members, Rom. v. 18, 19; Isa. xxvi. 19, and though "*in Adam*" all lie in death, Eph. ii. 12, yet "*in Christ*" life and peace and glory abound to all who believe, Jno. xvii. 9, 20, 24. The HEADSHIP shall therefore be restored again when man is quite restored, Gen. i. 26; Ps. viii. 6–9; Heb. ii. 6–9.

ADAM *in the Garden*, Gen. ii. 15. The garden—What is it? The Church, Cant. iv. 16; v. 1; Mat. xv. 13. Many tender plants, needing much care, Psalm xcii. 13, 14. Hence Jesus is in His Garden, the church, Rev. i. 13, 20, *to dress it, by preparing the ground*, Mat. xiii. 23; Pro. xvi. 1; by *pruning* and *training*, Jno. xv. 2; Mal. iii. 3; 1 Pe. i. 7; by *watering*, Ezek. xxxvi. 25, 27, by His *Spirit*, Jno. vii. 37–39, through His *Word*, 1 Pe. i. 22; Isa. lv. 10, 11; Jno. xvii. 17; 1 Thes. ii. 13. *To keep it:* vice might destroy were it not that *He keeps* the tried ones, 1 Pe. i. 5; 1 Cor. x. 13. His eyes are always on the gold in the furnace, Mal. iii. 3; Rev. iii. 19; Heb. xii. 11; Isa. xlix. 16; Cant. viii. 6.

ADAM *in his deep sleep*, Gen. ii. 21, 22. What was the deep sleep of Adam but a dark shadow of the death, Mat. xxvi. 38, that passed over JESUS, that from His sorrow might spring our joy?

Isa. liii. 5, 6, 10–12; and as from Adam, when he slept, *Eve* arose in perfect beauty, so from JESUS' *sleep of death* might the Church arise, Eph. v. 25, 26; Rom. v. 10; vi. 5, 8. By His death providing for us life eternal, Jno. x. 11, 28–30; *life of the body*, Phi. iii. 21; 1 Cor. xv. 42–45; *life of the spirit*, Rom. viii. 9–11; Jno. xii. 24–26; but *only* BY HIS DEATH, 1 Jno. v. 12; Jno. iii. 36.

"*Made he.*" For as the rib was *builded into* a woman, so is Christ's church "*builded up* in Him unto *one perfect man*" that God may inhabit it *through the Spirit*, Eph. iv. 13; ii. 21, 22. The Spirit edifies the body and builds up believers by revealing JESUS in the Word, Jno. xvi. 14, 15, 16; Rom. viii. 9–11.

"*One flesh.*" What is closer or more blessed than this union with man's God-given immortal companion, woman, Gen. xxiv. 67, but it is only a faint shadow of the wondrous union between Jesus and His blood-bought people in the day of His glory, Eph. v. 30.

II. NOAH.

NOAH, *the head of a restored world*, v. 29. The word *Noah* means "*rest;*" it is the "*sweet savour*" (savour of rest—of Noah) of sacrifice. The Great Restorer is by the very name foreshown as the *One* in whom God is *well pleased*, Mat. iii. 17; Isa. xlii. 21, who is to all *believers* a savour of *rest* Mat. xi. 28; Psa. lxxxviii. 7; Isa. liii. 10; 1 Pe. iii. 18.

NOAH'S *covenant.* Gen. vi. 18. Not with his family but with himself was the covenant of restoration made, ch. vii. 1; v. 29; and that "*the*

promise might be sure to all the seed," Rom. iv. 16, 13, "*he saith not, And to seeds, as of many; but as of one: And to thy seed, which is Christ.*" With JESUS therefore was the covenant made, Gal. iii. 16, 17, 26; Isa. liv. 10, 11, for all who were with him.

The GROUND *of the Covenant.* God's wrath was stayed by the "*sweet savour*" (savour of Noah). Sin had been laid there, Lev. i. 4; xvi. 20, 21. Sorrow fell there; wrath rested there, Ps. xxii. 1; Mat. xxvii. 46; and because HE suffered we are restored, 1 Pe. ii. 24; Rom. viii. 1. He was a savour of rest to God, and we are "*accepted*" in Him, Eph. i. 6; Col. ii. 10; Heb. x. 20.

HE *was righteous.* Gen. vii. 1. He died to atone for our sins. He *lived* and obeyed that we might not only be saved from the guilt and punishment of sin, but might be "*made righteous*," Rom. v. 18, 19. So complete is our salvation that as truly as He was "*made sin for us*" we are made the righteousness of God in Him, 2 Cor. v. 21; Jer. xxiii. 6. We are "*in Him*," Gal. ii, 19, 20; 1 Jno. v. 20; but *He is righteous* and hence if in Him we must be *counted* righteous, for we are *part of Christ*, Eph. v. 30; 1 Cor. i. 30; Phil. iii. 9.

RESULT *of this covenant. The deliverance of His body*, of His family, the Church, ch. vi. 18; vii. 13; viii. 1; not because of *their* righteousness, ch. ix. 22, 25; Deut. vii. 7, 8; ix. 5, but because of *His*, Isa. xlii. 21; Mat. iii. 17. The safety of *all His family*, Eph. iii. 15; but *only of His family*, 2 Pe. ii. 5; 1 Pe. iii. 20; Jno. xvii. 20; 1 Jno. v. 12, 19. "*The Restoration of the world*," Gen. v. 29. Under Noah the curse was partially removed, ix. 20; he was a comforter, "*because of the* ground;"

and do not we look for "*new heavens and a new earth, wherein dwelleth righteousness*," 2 Pe. iii. 13. When "*Christ who is our life shall appear*," then shall all His people "*appear with Him in glory*," and reign on the earth restored and beautified for ever, Jude 14; Col. iii. 4; Titus ii. 13; Mat. v. 5; Isa. xxiv. 20–23; lxvi. 17-23. The sons of God shall then be manifested, Rom. viii. 21, and *His* children "*shine forth as the sun in the kingdom of their Father*," Mat. xiii. 43.

Jesus is our *Noah* and *our Ark*, 1 Pe. iii. 21.

III. MELCHIZEDEK.

MELCHIZEDEK, *the Royal Priest.* Melchizedek was king of righteousness *(Melchi zedek)*, and also king of peace *(Melchi salem*, Heb. vii. 2). He was also "*priest of the most high God*," ver. 1. As king and priest he pointed to Him our King, Isa. xxxiii. 17; our Priest, Heb. iv. 14, to whom he was only assimilated *(made like)* in type, Heb. vii. 3; our High Priest for ever, ver. 23, 24.

As KING *he typified Jesus.*—First, king of *righteousness*, afterward king of *peace*, Heb. vii. 2; for there is *no peace except by righteousness.* HE is therefore, *first* the Lord our righteousness, Jer. xxiii. 6; 1 Cor. i. 30; 2 Cor. v. 21; Phil. iii. 9; and then our peace, Rom. v. 1; Eph. ii. 14; i. 6; Col. ii. 10.

As PRIEST *he typified Jesus.* "*Without father, without mother*," "*having neither beginning of days nor end of life*," who could he have been but one also "*without descent*," not deriving from a human ancestry, but the *eternal Son of God*, Gal. iv. 4.

Melchizedek did not, like the Jewish priest, derive from a priestly father his right to officiate; he had *no father* as a priest, Ezra ii. 62. He did not pass his priesthood to a successor. He did not *begin* as other priests, at his thirtieth, and end at his fiftieth year. He had no "*beginning of days*," Num. iv. 3, no end of life, iv. 23, 47; and thus he was in his priestly office *made like* unto Him who received His priesthood from none, and transmitted it to none, but being the only begotten of the Father, Heb. i. 5, "*abideth a priest for ever*," Heb. vii. 3, 23–25, 28.

As KING AND PRIEST he points to the time when Jesus, who as a Priest "*offered Himself without spot to God*," Heb. ix. 14, and intercedes now at the right hand of power, Heb. vii. 25; He helps us to "*present our bodies a living sacrifice*," as priests, unto God and the Father, Rom. xii. 1; Rev. v. 9, 10; 1 Pe. ii. 4, 5; as King He reigns in us, teaching us to trample our enemies under our feet, Ps. xviii. 38; Rom. vi. 12, 13; He shall come "*the second time without sin*," and reign in person among His redeemed as "*a Priest upon His throne*," Zec. vi. 12, 13, for ever and ever, Lu. i. 32, 33; Da. vii. 27.

The MELCHIZEDEK *type*, therefore, unfolds the glory of the kingdom, a righteous king over righteous subjects, a righteous Saviour among saints in whom he must be for ever so admired and glorified, 2 Thes. i. 10, that "*unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God*," Isa. xxxii. 1, 2; xxxiii. 17, 21, 22; xi. 4, 10; xii. 2–4; xxxv. 8–10; lx. 19–22.

IV. ISAAC.

ISAAC, Gen. xxii.; Heb. xi. That Isaac was a type of the only begotten may be shown, first from his name "*Yischak*," that is, laughter, joy, as in Lu. ii. 10, 11; and secondly from Heb. xi. 19, where his figurative resurrection is referred to. The teaching here is two-fold, the design being, to show, to what man is liable without a vicarious victim; and to shadow the death of Him who, in order to free man, said "Lo I come," Ps. xl. 8.

"*Thine only Son, whom thou lovest.*" Jno. iii. 16; Rom. viii. 32; Gal. iv. 4; Rom. v. 8. "*Offer him there, for a burnt offering upon one of the mountains.*" On the same spot, 1000 years after, Solomon built his temple, 2 Ch. iii. 1, and sacrifice in type was offered; there also, 1000 years later still, on one of these mountains, "Calvary," the true sacrifice was offered, 1 Pe. i. 18, 19; Jno. xix. 17, 18. *On the third day*, that is, the day of his *figurative* resurrection, Heb. xi. 19; Hos. vi. 2, etc., he said he would come again to them, ver. 5. Such was his faith, Heb. xi. 19; such must be ours, Titus i. 2; Jno. v. 24. *Laid it on Isaac*, blessed transfer! Jno. xix. 17. More blessed still! 1 Pe. ii. 24; Isa. liii. 6, 4, 5.

God will provide. What? A substitute, ver. 13; Jno. i. 29, 36; 1 Pe. i. 18. Deliverance in man's extremity, Deut. xxxii. 36; 1 Cor. x. 13. In the Lord's mount, the Cross on Calvary, it shall be seen, Gen. ix. 14; Isa. liv. 7, 10.

How blessed the result of *His* voluntary offering! ver. 17, 18; Isa. liii. 10, 12; Jno. xii. 21, 24; Gen. xlix. 10; Eph. ii. 14, 17; Rom. x. 12, 13.

"*And laid him on the altar*," a willing victim,

Heb. x. 9, 10; Jno. x. 17, 18; Ps. cxviii. 27; Jno. xix. 18. By *a figurative* death he typified Him who died for our sins, and rose for our justification, Heb. xi. 17; Rom. iv. 25.

"*Lay not thine hand on the lad*," ver. 12: Man's first-begotten spared, because God's only-begotten died. For a time, animal sacrifice was substituted, ver. 13; Gal. iv. 4, for Heb. x. 4.

JEHOVAH-JIREH, ver. 14. The Lord shall provide the Lamb, ver. 8; Jno. i. 29; 1 Pe. 18, 19; salvation by His blood Rev. v. 8, 9. In the Mount of the Lord—Moriah, ver. 2; Zion, 1 Ch. xxi. 26; xxii. 1; Calvary. Compare also, Isa. ii. 2; lix. 20, etc.

ISAAC'S BLESSING: "*I will bless thee*," ver. 17. Who? The Angel who sware by Himself, Heb. vi. 13, compared with verse 16, the Angel of his presence, Ex. xxiii. 20; xxxiii. 14; Isa. lxiii. 9. Jehovah *Jesus*. "*I will multiply thy seed*," the literal seed, Gen. xv. 16; the spiritual seed, Gal. iii. 29; Rom. iv. 11. "*Thy seed shall possess the gate of his enemies*," that is, defeat their counsels, Gen. iii. 15; Mat. xvi. 18; 2 Tim. iv. 17, 18. Who are the enemies? The temporal enemies of Israel, as Isa. xxxvii. 33–38; the spiritual enemies of the church; of the believer; Satan, Isa. xxiv. 21; xxvii. 1; Eph. vi. 12; Sin, Ps. xviii. 37; Lu. i. 74; Death, Mat. xvi. 18. *Death* is the gate of the unseen world, "Hades," so in Rom. viii. 38; and finally, 1 Cor. xv. 26, 55.

And in thy seed shall all the nations of the earth be blessed, Jno. i. 29; Rom. xi. 15; Acts iii. 26; Rev. v. 8, 9. *Because thou hast obeyed my voice;* so at last, 2 Thes. i. 8, but how blessedly true, Heb. ix. 28.

V. JACOB'S LADDER.

JACOB'S LADDER, Gen. xxviii. 11, 12. How bitter are the *results* of sin! Jacob had deceived his father, injured his brother, ch. xxvii. 20, 24, and now was an exile, homeless and uncomforted, xxvii. 43; Lu. xv. 13–15; xviii. 11; Eph. ii. 1, 2. And yet it was *in his deep distress* this precious vision was vouchsafed. Is it not often so still? Gen. xxxii. 24–26; Deut. xxxii. 36; Ps. l. 15, The brightest rays of comfort seem to be reserved for the moments of our deepest sorrow, Isa. xii. 1; Gen. ix. 14.

But what were the features of this vision?

The LADDER connecting heaven with earth, Mat. xxviii. 6; Heb. i. 14; restoring communication, Eph. ii. 18, cut off by sin, Gen. iii. 10; Jno. x. 9. What is the ladder? Jesus himself explains, Jno. i. 51; xiv. 6, 9. *How* is He the ladder? Heb. x. 19, 20; Col. ii. 6; Acts iv. 12.

It was "SET UP ON THE EARTH," Ps. lxxxv. 11; Isa. xlv. 8; Jno. i. 14; Gal. iv. 4; Isa. xi. 1, 2; liii. 2.

Its top "REACHED TO HEAVEN," for He who was born of a woman for us, was also "*the Lord from heaven*," Jno. i. 18; iii. 13; "*the Son of Man* WHICH IS *in heaven*," Jno. vi. 51; 1 Tim. iii. 16; Phil. ii. 6–8. Thus at His birth the heavens dropped down from above, and the earth opened and brought forth salvation, Isa. xlv. 8, and the Son of Jesse, xi. 1, 2, the Mighty God, ix. 6, was the Saviour opening the door of hope to the lost, Lu. xix. 10.

Does it not also teach us that salvation is *nigh* to us, Rom. x. 8–10; not out of our reach, but *near*

us, in our mouths and in our hearts, Isa. li. 5; Acts xvi. 31; *in our midst, a ladder set up on the earth.*

Does it not also satisfy us that salvation is complete and perfect, guiding the trusting soul even to *the heaven* of *the Father*, verses 11, 12; Heb. xii. 1, 2; vii. 25; Mark vi. 56; 1 Jno. i. 7. Are we *ascending* by the ladder? Phil. iii. 14, 20. Are we using our access to the Father? Heb. iv. 14–16.

VI. JOSEPH.

JOSEPH *betrayed and sold*, Gen. xxxvii., xlii.

The beloved of his father, ver. 3, 4; Jno. iii. 16; Gal. iv. 4; Rom. viii. 32. How precious this truth, God gave HIS SON for us—how little hope of mercy *without Him*, 2 Jno. 9, 10; 1 Jno. ii. 23. How rich its abundance in Him, 1 Cor. iii. 23, the eternal Son, Pro. viii. 30; Jno. xvii. 5.

His hatred of sin, ver. 2; Jno. v. 14; viii. 11. He died to atone for sin, 1 Jno. i. 7. He lived to show how we, like Him, may condemn sin in the flesh, Rom. viii. 3, 11; v. 10; vi. 12, 14; 1 Pe. iv. 1.

Hated by his brethren without a cause, ver. 4; Jno. i. 11; v. 16; xv. 25; Mat. v. 11. So it has been from the beginning, Gen. iii. 15; Jas. iv. 4; Jno. xv. 18, 19. He sought to recover them from sin, ver. 2; thus Christ says to His people, "ye are the salt of the earth, ye are the light of the world," Mat. v. 13, 14, 29, 30, "among whom shine ye as lights," and so St. Paul, Phil. ii. 15, 16, not in theory only but in practice, 1 Pe. ii. 9, 23, and Rom. xii. 1, 2, 20, 21.

Sent by his father to his brethren, ver. 13; Jno. iii. 16; Mat. xxi. 37; he willingly accepts the mission,

ver. 13; Ps. xl. 8; Heb. x. 7; Jno. x. 11; Phil. ii. 6, 7. How precious is this love! Jno. xiii. 1. "*Other sheep I have,*" *them* also *I must bring in*, Jno. iv. 4; xvii. 20.

He finds them wandering, ver. 15; Lu. xix. 10; Eph. ii. 2, 12, 17 (similarly David in his combat with Goliath, typically illustrating Gen. iii. 15, in 1 Sa. xvii. 17, his mission, in verses 21, 24, their lost condition, ver. 32); they conspire to destroy him, ver. 18; Lu. xx. 14; Acts iii. 14, 15; for a more general application of this hatred see Rom. viii. 7; illustrated by Lu. viii. 37; Jno. iii. 19, 20.

He is betrayed and sold, ver. 27, 28; Mat. xxvi. 15, 46, 47, 56. His enemies triumph for a time, ch. xxxix. 1; Ps. xxii. 1; lxxxviii. 4, 5, 7, 8, 18; Isa. lxiii. 7–10.

His conduct and character in this humiliation. He trusts in God, ch. xxxix. 9–23; Mat. xxvii. 43. He honours God, xli. 16; Jno. xi. 41, 42; xvii. 4, 5. He benefits and sympathises with his distressed fellows, xli. 6–18; Lu. xxiii. 42, 43.

JOSEPH *exalted*, Gen. xli., xlv. *All power given unto him*, ch. xli. 40, 41; so Jesus, as man, was *highly exalted*, Phil. ii. 6–8. All power is His, Mat. xxviii. 18; able to destroy the ungodly, Rev. vi. 16; He is able also to bless His people, Heb. vii. 25.

His reconciliation to his brethren. He speaks roughly to them, xlii. 7, 8: so Jesus seems to do often for a time, Mat. xv. 23, 24, 26; our prayer seems unheard, unanswered, but this, *preparatory only to our full reconciliation*, Ps. xxii. 1, 2, 22.

He proves their characters by trials: their *consciousness of sin*, xlii. 15–21; Jno. xvi. 8; iv. 16;

1 Ki. xvii. 18, compared with ch. xlii. 24; Lam. iii. 27, 33. *Their integrity and truth*, xliii. 18, 21, 23; so Lu. xvi. 10, 11, 25. Their *patient endurance* of chastisement, xliv. 13; and Heb. xii. 6, etc. *Their change of feeling towards himself*, Rom. vii. 7; Jno. xv. 15; ver. 17, 18; *Jesus* by His Spirit tries us, convincing us of sin, of righteousness, and of judgment, Jno. xvi. 8, and then gives us the *rest* of full reconciliation, Mat. xi. 28; Eph. ii. 14, 17, 19.

He makes himself known to them in private communion, xlv. 1; Ca. ii. 4; iii. 1–4; by a felt sense of guilt, xlv. 4; Acts ii. 23, 37, 41; in abounding love and blessings, xlv. 11, 15, 22; Jno. xiii. 1; Eph. ii. 4, 5, 6; compare also xlv. 18, 20; Jno. xiv. 1, 2; Heb. iv. 9, etc.

WILDERNESS TYPES.

I. "THE PASCHAL LAMB."

Ex. xii.

The PASCHAL LAMB *a type of Christ*, 1Cor. v. 7.

He must be apprehended by every man, ver. 3; "*take to them every man a lamb.*" The *sinning soul* shall stand *alone* before God, Eze. xviii. 4, and therefore the *sinning soul*, *each one separately*, must *appropriate* Christ our Lamb, Gal. ii. 20; Phil. iii. 12, *every man.* Compare also 2 Cor. v. 10.

He must be for our homes as well as for ourselves, ver. 3, a lamb for an house; ver. 4, *household;* ver. 21, *family;* hence he who feeds on Christ in his

heart, will also feed on him in his *family*, 1 Tim. v. 4. Show piety *at home*, Lu. viii. 39, Show to *them*, thy friends, etc.; but chiefly by *the word* read in our families, and by prayer for and with them, we should lead them to feed on *our lamb*, Lu. xi. 9; Jno. xiv. 26.

Our neighbour must not be neglected, ver. 4: "and *his neighbour next unto his house*." If we value Christ for ourselves we will try to make others feed on him, as 2 Cor. v. 14, 15; Lu. x. 37; if we do not care for our neighbour, the probable reason is, we are not ourselves feeding on the lamb, Jno. i. 29–42.

Every man according to his eating, some more, some less; some having *larger opportunities*, others fewer; but God can feed through the *smallest* portions, for 2 Cor. viii. 12, an earnest soul, with few opportunities, often *feeds* more really on five verses at a time, than many on fifty. Some again are *capable* of taking in more than others: on this compare Heb. v. 12–14; may there not be a fault? Are we of *full age?*

Your Lamb shall be without blemish. "*Without blemish*," Heb. vii. 26, 28; our Lamb is the spotless Son of God, Gal. iv. 4; Heb. i. 3; 1 Pe. ii. 22, if we eat His flesh, must we not partake of His character, Jno. i. 16; vi. 53, 54, and become like Him *unblemished?* 2 Pet. i. 4; Heb. xii. 1, 2; Eph. v. 1, 2.

Is CHRIST *our* LAMB? Is He in our homes? Do we feed on Him with our children and households? Do we tell our neighbours of Him, and ask them to eat with us? Do we feed on Him *as fully as we may?*

The inner life of those who eat, Col. i. 27. There are *two* unfailing characteristics of God's family: they are *blood-sprinkled*, ver. 7; and they are *fed* with the flesh of their Lamb, 1 Pe. i. 18, 19. The first shows Christ's work *for them*, 1 Pe. ii. 24; 1 Jno. i. 7; Rom. iii. 25; the second, Christ's work *in them*, Cant. i. 7; ii. 16; Col. i. 27; Jno. xvii. 23. By His blood He *seals us for safety*, Rom. v. 1; viii. 1; by His flesh he feeds our souls, and *prepares us for glory*, Jno. vi. 33, 35, 51.

Was any one Israelite saved by the blood who did not also feed on the lamb? Is there any one Christian justified by His blood, who is *not* feeding inwardly *on Himself?* "*they shall eat the flesh in that night*," Jno. vi. 57. How real the difference between talking of Him, and *feeding on Him*; between the sentiment of religion, and its TRUTH, Jno. xiv. 6; Eph. iv. 15; v. 1, 2, 8, 9.

But how must we eat Him? Roast with FIRE.

What is the fire? Heb. xii. 29; Lev. ix. 24; 1 Ki. xviii. 38. HIS wrath upon sin, Ps. lxxxviii. 7, *due to the sinner*, but borne by Him in our stead, Isa. liii. 6, 10; ver. 21, none but an ATONING SAVIOUR can *put away* sin and restore the sinner, Isa. i. 18; for 1 Pe. ii. 24. Some regard him *only as an example*, but the Lamb whose flesh feeds the family of God, was *slain for us*, Isa. liii. 7; Ex. xxix. 33.

With unleavened bread, 1 Cor. v. 6, 8; 1 Jno. iii. 18, 21; Eph. v. 8; Phil. iii. 20; 2 Cor. viii. 8, 12.

With bitter herbs. How strange to eat *bitterness with Him*, and yet so it is, Ex. xv. 23; the redeemed people must drink of *bitter* waters, Jno. xvi. 33; Heb. xii. 6, etc; 1 Pe. iv. 1; Col. i. 24; but our bitter waters may *always* be made sweet by the

cross, Ex. xv. 25; and so if *trial* be our portion, *Christ is also;* the bitterness of trial makes us cling *more closely* to Himself, Isa. xliii. 2; Ps. xvi. 5.

Are we *all* safe from the wrath to come, through His sprinkled blood? Are *we all* feeding on the flesh of our Lamb? In the midst of trial, are we sure that JESUS is with us?

The attitude of the eaters, ver. 11. With your *loins girded*, compare Eph. vi. 14; what is the truth wherewith to gird them? Jno xiv. 6, also Lu. xii. 35; for the meaning of this practically, see Heb. xii. 2, as travellers homeward, "*laying aside the sin*," which, like an entangling robe hangs round us, Gal. v. 22, 24; 2 Tim. ii. 24; Tit. ii. 12; Col. iii. 8–16.

Your shoes on your feet, ver. 11. What are the shoes? The preparation which the Gospel of *peace* gives, Eph. vi. 15; Rom. v. 1; 1 Pe. ii. 24; Rom. viii. 1. Some fear, some doubt, but the believer's language is, Gal. ii. 20; Phil. i. 21, "Who loved *me*," "to *me* to die is gain." His gospel is the gospel of peace, not of fear or doubts; *his feet* are shod, Ps. xxiii. 4; xxii. 1, 2; Eph. v. 30; Ps. xxxiv. 20.

Your staff in your hand. Not residents here, but *pilgrims* and *strangers*, 1 Pe. ii. 11; compare also, Gen. xxxii. 10; Heb. xi. 13; Rev. xiv. 1; xxii. 3, 4. What is *our* staff? Col. i. 27.

Ye shall eat it in haste. Why? To show that in the great interests of the immortal soul *no time* should be lost, Ps. xcv. 7, 8; Mat. vi. 33. To show that as pilgrims they must be *always ready, sprinkled with the blood, and fed with the flesh of the Lamb*, for otherwise they dare not enter on this

journey, Job xx. 8, 9; xxxiv. 20; Jno v. 24; vi. 53, 54; Isa. xliii. 2.

And the blood shall be to you for a token, ver. 13. "When I see THE BLOOD, I will *pass over you.*" How simple the plan of salvation! Man's life was forfeited, Christ's life was *given instead*, see Lev. xvii. 14, compared with Lev. i. 5; 1 Jno. i. 7; Rev. vii. 14, 17. The sprinkled blood of Jesus is the *sole ground of our pardon, of our peace*, Rom. v. 1, as the *present life of Jesus* is the chief source of our holiness, Heb. vii. 25; Rom. v. 10, 11.

As pilgrims on earth His blood seals us for safety. May we be sanctified, Jno. xvii. 17, "and made meet" for HIS COMING GLORY.

II. THE FEAST OF UNLEAVENED BREAD.

Ex. xii. 15.

"*Seven days shall ye eat unleavened bread.*" With the passover unleavened bread must be eaten, 1 Cor. v. 8. "*Sincerity and truth*" must belong to those who *truly* feed on the Lamb. The Paschal Lamb and the Feast of Unleavened Bread always go together, Rom. viii. 10, 11; Rom. vi. 4, 5; 2 Cor. vi. 16, 17. *I will dwell in them*, Col. i. 27, *wherefore be ye separate*, etc. He who eats the flesh of Christ *must* live a holy life, Jno. vi. 53, 54, for he shall reign with Jesus soon, 1 Jno. iii. 2, 3.

It must be kept AS A FEAST. "*Let us keep* THE FEAST." Not a system of *duties*, but a service of *love*, 2 Cor. v. 14; 1 Jno. iv. 16. To the loving child, communion with his Father is always a feast, Mat. vi. 6; Jno. viii. 1; Lu. ix. 28. To many it is a burden, a weariness, Mal. i. 13, to

the child of God, Ps. lxxxiv. 2, access to his Father is *rest to his soul*, Mat. xi. 28–30.

It must continue seven days, ver. 15. In Scripture the number seven denotes *perfection*, Rev. i. 4. The seven spirits mean the Holy Spirit in *all His operations;* in Rev. i. 12, the *seven* golden candlesticks denote the *church* of Christ with its perfect light, Zech. iv. 11, 12; Lev. xiii. 7, the sprinkling of the leper *seven times* implied that he was *perfectly clean*, 2 Ki. v. 10; the command to dip in the Jordan *seven times* was intended to convey the idea of the *perfection* of the recovery, and similarly here, the seven days of the feast are intended to shadow forth the perpetual uninterrupted sanctification, which all who are justified by His blood must possess, Pro. iv. 18; Rom. viii. 29, 30; 1 Cor. vi. 11; Eph. v. 26, 27.

It must be of "unleavened bread." (*Sincerity and* truth.) God does not insist on spotless purity, who could render it? Ja. iii. 2; 1 Jno. i. 8, 9. But He does insist on a *sincere* and *truthful* heart; thankful for pardon, Gal. ii. 20, and earnest in seeking holiness, Rom. vii. 18. How blessed that God regards more the *earnestness of purpose* than perfection of character! 2 Cor. viii. 12; that a believer is approved more for what he *longs to be*, than for what he does.

Let *us* keep the feast, let us "*joy in God*," Rom. v. 11, for though unlike Him now, soon shall we reflect His beauty and glory, Ps. xc. 17.

III. THE BITTER WATERS OF MARAH.

Ex. xv. 23–27.

Israel just delivered, ch. xv. 1, 21, 22, *and yet murmuring*, ver. 24. The redeemed then, though

justified, Rom. v. 1, freed from the *guilt* of sin, Lu. i. 74, are yet *subject to its power*. *Pharaoh* cannot follow them, 1 Jno. v. 18, but sin does; the *delivered people murmured*, ver. 24. How true even of those partakers of a higher deliverance, Ja. iii. 2; 1 Jno. i. 8, 10; Rom. vii. 21–23. If sin be found thus in God's family on earth, how great must be its power in the unconverted, Rom. vii. 5; vi. 20; 1 Pe. iv. 17, 18, *how great the need* of *the only deliverer!* Rom. vii. 24, 25.

Though redeemed they are also subject to trials. They meet with *bitter waters* in their wilderness life, Ex. xv. 22, 23; 1 Pe. iv. 12, they have "bitter herbs" to eat with the flesh of the Lamb, Ex. xii. 8; 2 Cor. iv. 10, 11. But the bitter waters *may be made sweet*, ver. 25, all trial is sweetened by the *cross* of the precious Redeemer; the wood of that *tree* sweetens, Gal. iii. 13; vi. 14; compare also 2 Cor. iv. 17, 18; Rev. vii. 14–17.

But we must remember that the bitter waters are not *taken away*, they are only *made sweet* by the cross; so trials are *not removed*, we are only strengthened under them to find their fruits *sweet*, 1 Cor. x. 13; Heb. xii. 11; Rom. v. 3.

Let us then be patient. *In our cloud* the bow is already seen, Gen. ix. 14, HIS *voice* is heard in our troubled waters, Cant. ii. 18; Isa. xliii. 2; Jno. vi. 18–20; Mar. vi. 50, our bitters may not be removed yet, but they *may be sweetened by His cross and love*, Jno. xvi. 33.

But trials are not sweetened for all: some are not "*exercised thereby*," Heb. xii. 11, they do not cry unto the Lord, Ex. xv. 25, their cloud seems to have no bow. Chastisements are cords to *draw*

us to Jesus, Cant. v. 7, 8. We must cry to Him, and then soon the *morning of joy* shall come, Ps. xxx. 5. We shall soon be at *Elim* where are "*twelve wells of water and three score and ten palm-trees*," Ex. xv. 27.

In His presence there is no sorrow, Ps. xxxii. 6, 7; xxxiv. 6; xvi. 11. Let us *walk with Him.*

IV. THE BREAD FROM HEAVEN.

Ex. xvi.

THE CHILDREN'S FOOD *must be from heaven.* Can *earth* feed *them?* Eph. ii. 19; Phil. iii. 20; Isa. lv. 1, 2; Jno. vi. 54. They are yet on earth, Jno. xvii. 15, but they are *fed from their father's table*, Cant. i. 7; Jno. vi. 32, 33. *Their supply is abundant*, I will *rain* bread, Isa. lv. 10.

But it must be gathered, Pro. ii. 4; Mat. vi. 33.

Early in each day, Pro. vi. 6. Early in the day of life, Ecc. xii. 1.

Freshly for each day, ver. 4, *marg.*, ver. 21, Mat. vi. 11; vii. 11. *One day's food does not suffice for the next day*, each *must* have its own, Isa. xxviii. 9–11.

We must gather for them which are in our tents. As in Ex. xii. 21, "a lamb for a family," so here, manna must be gathered *for them which are in our tents:* by the father for his children; by the head, for the household, see ver. 18, compared with 2 Cor. viii. 15.

There must be a special gathering of the sabbath food, ver. 22; Jno. xix. 42. Should not WE also have our *preparation day* for the sabbath? Col. iii. 16, *our special gathering* for the Lord's day? Rev. i. 10.

It lies under the dew, and can only there be found, ver. 13; Num. xi. 9; Pro. xix. 12; Hos. xiv. 5; Deut. xxxii. 2; Isa. lv. 10. HIS GRACE must *go before us*, or we shall find no manna, Ac. xvi. 14. His Spirit must supply our food, Jno. vi. 48; xvi. 14, 15; 1 Cor. xii. 3.

We must prepare our manna, ver. 5. Our morning readings must not be left to chance selection; *prepared food alone* can *satisfy and sanctify*, Mat. iv. 4.

Where may we find OUR *daily food?* In *morning* and *evening* prayer, Ps. v. 3; cxli. 2. In the *study of His word*, Job xxiii. 12. In the *remembrance of His promises*, 2 Pe. i. 4; 2 Cor. vii. 1. In the *reception of His precepts*, Deut. vi. 6–9; above all, in HIS OWN REALIZED PRESENCE, Heb. iv. 14–16; Deut. iv. 7; 1 Jno. i. 3.

Do WE *seek Him* DAILY? Do we *feed on Him* in our hearts, *finding* Him in His word?

V. THE HIDDEN MANNA.

Ex. xvi. 32.

THE MANNA was the bread from heaven, which THE FATHER gave as food for His people, Ex. xvi. 15; Christ *fed on* in our hearts. It was *at first* perishable, ver. 21, but it became afterwards imperishable, incorruptible, eternal, ver. 24, 33. So Christ, Heb. v. 7, that he might *be food* for His lost ones, came first "*in the likeness of sinful flesh*," Rom. viii. 3; "*a man of sorrows*," Isa. liii. 2, 3; subject to temptation, Heb. iv. 15; His body *broken*, first by suffering, then by death, 1 Pe. iii. 18. He was indeed like the manna that *melted away*, ver. 21; Heb. v. 7.

But the perishable manna became imperishable, ver. 32, 33. The tabernacle, easily taken down, gave place to the glorious temple, 1 Ki. vi. 7–36; Jno. ii. 21; and though the "man of sorrows" passed away in death, 2 Cor. xiii. 4, yet He *liveth*, Heb. vii. 25; no longer "*in the days of His flesh*," 2 Cor. v. 16, but henceforth in *glory*, *in beauty*, *in power*, Rev. i. 13, 17; xix. 11, 16. The manna of weakness has become the manna of glory.

How deep is OUR *interest in this!* The promise is given, Rev. ii. 17, *we shall eat* of the *hidden* manna, compare Ex. xvi. 32. If we feed on Him now, *as the suffering Saviour*, Cant. v. 2; Jno. vi. 33, and beholding the beauty of the Lord, are changed morally into the same image, shall we not be changed *physically* also, 1 Cor. xv. 42–55; 2 Tim. ii. 12, when we shall feed on Him as *our food for eternity*, Jno. vi. 57, our *hidden imperishable* manna? Shall not "*our vile bodies*" be fashioned "*like unto His glorious body?*" Phil. iii. 4, 21; Jno. iii. 2, 3; these for the future, as 2 Cor. iii. 18, for the present.

Do we NOW FEED *on the manna?* Jno. vi. 33. Then shall we eat soon of the *hidden manna*, Lu. xxii. 30.

VI. THE SMITTEN ROCK.

Ex. xvii. 1–7.

What an emphatic statement is here made "*no water for the people to drink*," and yet how true! man can find *no water* in the wilderness, Ps. cvii. 4, 5. His immortal nature can be satisfied with nothing *less than divine*, Isa. lv. 1, 2; Jno. iv. 13, 14.

What a blessed provision is here made!

THE ROCK. What was that rock? Many voices reply, "*That rock was Christ,*" 1 Cor. x. 4; Ps. xl. 1, 2; Deut. xxxii. 31; Isa. xxvi. 4; 1 Cor. iii. 11.

"*I will stand upon the* ROCK." It could yield no waters unless God were in it, and on it, Mat. i. 21; Ac. iv. 12; Jno. xiv. 9; 2 Cor. v. 19; Rev. i. 8, 17, 18. God was indeed in it, for Jesus our rock is God, 1 Tim. iii. 16; Isa. ix. 6; Jer. xxiii. 6.

"THOU *shalt smite the* ROCK." MOSES must smite; because the *law* is man's adversary, Mat. v. 25, 26; Jno. vii. 51. The law measures man's sin, Rom. iii. 20; v. 20; vii. 9. It worketh wrath against sin, Rom. iv. 15, pressing like a curse on man, Gal. iii. 10, 13, but He bare the curse: *the law smote Him in our place,* Ps. lxxxviii. 7, and blessings fall on us, 1 Pe. ii. 24; Rom. viii. 1.

"*Shalt* SMITE *the* ROCK," for only from the *smitten* rock, only from the *crucified* Saviour, Cant. v. 2; Gal. vi. 14, do the waters come, Jno. vii. 39; xvi. 7. It is a *crucified* Saviour who sends the *Holy Spirit.* Some look on Jesus as a Leader, Isa. lv. 4, and Guide alone; but they must also look on Him as their Sacrifice, 1 Cor. v. 7, their Sin-bearer, Lev. xvi. 20, 21, suffering not only *on account* of them, but for them, *in their stead,* Isa. liii. 5, 6; Mat. xx. 28; not at the hand of man alone but also at the hand of GOD, Ps. lxxxviii. 7; xxii. 1; Mat. xxvii. 46. He was indeed the SMITTEN *Rock.*

"*And there shall come* WATER *out of it.*" Water is the symbol of the HOLY SPIRIT'S in-

fluence, Eze. xxxvi. 25, 27; Jno. iv. 14; iii. 3, 5; 1 Jno. v. 6; 1 Cor. xii. 7, 3; Eph. i. 12, 13.

"*That the people may drink.*" How important then is this closing thought! The Spirit *in the Church* is not enough; He must be *in us*, Rom. viii. 9. We must *drink* or we cannot be refreshed, Jno. iv. 14; Gal. v. 16, 18, 25; Rom. v. 5; Gal. v. 22.

How solemn yet how blessed are His words, Jno. vi. 53, 54.

VII. ISRAEL AND AMALEK.

Ex. xvii. 8–16.

In the former part of this chapter, we had the *spiritual life* of Israel, fainting through weakness, but refreshed by *God;* so here we have the *spiritual warfare.* Israel wars against Amalek, and Joshua leads them on to victory.

Let us observe its features:—

There are two hosts, Israel's and Amalek's. The Lord's and the enemy's, Gen. iii. 15; Eph. vi. 12; Isa. liii. 11; but *only two*, Col. i. 13; 2 Tim. iii. 4; Rev. iii. 16.

Israel is not only distinct from, but wars against Amalek, 2 Cor. vi. 17; Rom. vii. 24, 25; Phil. i. 29, 30; 1 Tim. i. 18; 2 Tim. iv. 8; Rev. ii. 7.

Moses intercedes for Israel AGAINST *Amalek.* Moses represents *the law*, Jno. i. 17; Ex. xvii. 6. The law is satisfied for His people, Isa. xlii. 21; Rom. vii. 4; Gal. ii. 19, but pleads for *vengeance on the ungodly*, Rom. v. 20; iv. 15; Jno. vii. 51.

Joshua leads Israel to victory. Joshua is JESUS, Acts vii. 45; Heb. iv. 8. Moses may *convict* of sin, Rom. iii. 20, but Jesus alone can give

the victory over it, 1 Cor. xv. 57. The law leads us to Jesus, that He may lead us to Canaan, Gal. iii. 19, 24; but here it is *Joshua* who triumphs, ver. 13: so though we fight under Him, *He alone* can overthrow our adversary, Isa. liii. 11; Lu. xi. 22. Under Him, in Him, and through Him alone can we ever triumph.

Now let us consider:—

In which of these hosts are WE *fighting?* Under Joshua or against Him? How awful to be warring against Jesus! Lu. xi. 23.

Are we STRIVING *against Amalek, warring against* SIN? 1 Cor. ix. 24–27. The enemy is powerful, 1 Pe. v. 8, 9, if we do not *conquer* we must be conquered, 1 Sa. xvii. 8, 9.

Are we dead to the law by the body of Jesus, Rom. vii. 4, and *married* to Him who was raised in death, Jno. viii. 12; xvi. 33. How blessed for us? How close this union! how real *this love!*

Is Jesus OUR LEADER? in life, in sorrow, are these words, "*I have overcome,*" 2 Cor. ii. 14; 1 Cor. xv. 58.

VIII. THE ARK IN THE TABERNACLE.

Ex. xxv.

The importance of the Ark appears from ver. 22: it was the place where God promised to meet His people; the place of *mercy.* In this sense it is referred to, Isa. xxvi. 20, 21. Jehovah's place is the *mercy-seat;* judgment is His "*strange work,*" Isa. xxviii. 21. But He *does leave* His place, Gen. xix. 24; Num. xvi. 35; Heb. xii. 19, 29. Let us therefore *be sure* that he meets us on the *mercy-seat,* Heb. vi. 14–16; Isa. lv.

But what are its lessons? its beautiful shadows of real blessings? Let us examine it, ver. 10–22.

THE MERCY-SEAT *of pure gold*, ver. 17. *On it* there are the CHERUBIM, *symbols of the redeemed*, ver. 18; Rev. v. 9. UNDER it is the testimony, or *the tables of* THE LAW, ver. 16, 21. These are its principal parts; how blessed, how real is the peace which they impart in their teaching!

The mercy-seat was JESUS. The same Hebrew word was applied to it and to the *victim*, Rom. iii. 25, IT was the *propitiatory* (covering): THE LAMB was the *propitiatory* (victim); each pointed to Jesus, the Lamb, as the *atoning Saviour*, Jno. i. 29; 1 Pe. i. 18, 19; the mercy-seat, as the *mediating God-man*, Rom. v. 10; Heb. vii. 25; 1 Jno. ii. 1.

The mercy-seat covered the law, interposing between the redeemed and *its* tables, which were *hidden beneath*. Now sin is the transgression of the law, Rom. iv. 15; v. 13; the interposing mercy-seat therefore covered *all* the *transgressions of the law*, Ps. xxxii. 1, 2; Rom. vii. 4.

The mercy-seat sustained on it the Cherubim. Thus Jesus covering our sins, bears the weight of all His people *on His shoulders*, Ex. xxviii. 12; Isa. ix. 6, and *on His heart*, Ex. xxviii. 29, 30. He interposes between us and the law, Rom. vii. 4; Gal ii. 19; iii. 13; 1 Pe. ii. 14, and shielding us from wrath, Rom. iv. 15, *bears us up for coming glory*, Rev. i. 5; xiv. 1–4.

May He teach us and sanctify *us all* through His truth.

PRACTICAL LESSONS FROM THE MERCY-SEAT.—Ex. xxv. 10-22.

"*Sin* MUST *be covered.*" Wrath *does* come forth against sin, Rom. i. 18; Lev. ix. 24. Wrath *shall* come forth and consume *all uncovered sin*, Heb. x. 26, 27; therefore *sins must be covered*, Ps. xxxii. 1, 2. Are ours all covered? Ps. cxxxix. 23, 24.

How may it be covered? The MERCY-SEAT, (Jesus) must interpose between the law and us. The redeemed must *stand on the mercy-seat*, Ex. xxv. 19. They have *no other* ground, 1 Cor. iii. 11; x. 4; Ps. xl. 2; Ac. iv. 12. Has Christ redeemed us from the curse of the law? Gal. iii. 13. Are we dead to the law by His body; Rom. vii. 4. Are we standing *on the mercy-seat*, on Jesus Himself? Ps. xl. 1, 2; Rom. viii. 1. Hidden from wrath in Him, Cant. ii. 14; 1 Jno. v. 20; Jno. xv. 4.

He is our propitiation:—because He *fulfils the law* for us, Isa. xlii. 21. (The mercy-seat *covered* the testimony, Ex. xxv. 21, that is, the ten commandments, the law, Rom. v. 19.) Because He *atoned for our transgressions*, Isa. liii. 10, 11. Because He *averts the Father's wrath*, by bearing in his own body our sins, Isa. liii. 4, 5; 2 Cor. v. 17–21; 1 Jno. ii. 1, 2. Is He *our* propitiation! Can we truly say, "Himself bare" *my* "sins?" 1 Pe. ii. 24. Have we peace toward God because of His blood? Rom. v. 1. How clear is the doctrine of the atonement! *He bare our sins*, Isa. liii. 4–6; therefore they *cannot be on us*, Lev. xvi. 21; Rom. viii. 1. God laid on Him our iniquities Isa. liii. 6; therefore now He is *just to forgive* the

sinner, 1 Jno. i. 9; not *just to punish*, as else He should be, but JUST TO FORGIVE. Why is this? Because He has *accepted Jesus instead of* the sinner, Isa. liii. 10. HIMSELF in the person of Jesus bears the penalty of His broken law, 1 Jno. iii. 16; 1 Tim. iii. 16; 2 Cor. v. 19, and the law being satisfied He is now just to forgive, Rom. vii. 4; Gal. ii. 19. On His head rested *wrath*, Ps. lxxxviii. 7; Mat. xxvii. 46. In His person justice is *satisfied*, faith leads us to Him, Cant. i. 7; Jno. i. 38, 39. We rest *in Him*, and therefore are safe.

IX. THE HOLY PLACE.

Ex. xxv. 23.

The HOLY *of Holies was a shadow of heaven itself*, Heb. ix. 24, containing the golden Mercy-seat and the Cherubim of glory, Heb. ix. 5; the Saviour and His redeemed in glorified humanity. The HOLY-PLACE lay between it and the altar of sacrifice, see Lev. i. 3, 5, giving in the following order, first, *The sprinkling of blood* at the altar of sacrifice, Rom. v. 1; 1 Jno. i. 9; then *entrance by the door* into the *holy-place*, Jno. x. 9; and finally, *glory with Christ* in His kingdom, in the Holy of holies, Rom. viii. 18. The *holy place* then would seem a shadow of His *spiritual kingdom*, into which none can enter but by His sprinkled blood, Jno. iii. 5; Eph. ii. 19, into which only *Priests can enter*, Rev. v. 8–10; 1 Pe. ii. 4, 5, 9, only His family, Isa. xxxv. 10.

What then do we find in this Holy place? The *shew-bread*, ver. 23; *the candlestick*, ver. 31; *the altar of incense*, ch. xxx. 1–7. What precious

truths are here! what blessed realities in the true Church! Col. ii. 19; Eph. v. 25; for *all the children* there is *food*, *light*, and *intercession*. They have passed through the door, Jno. x. 9; Lev. i. 3, 5; they have passed by the altar, they are *sprinkled with His blood*, 1 Jno. i. 7, and now they enjoy their privileges in His family, Rev. vii. 9, 14–17.

They have CHRIST THEIR BREAD, 1 Cor. x. 17; the "*bread of life*," Jno. vi. 35, 51. *They feed on Him in their hearts.* How abundant is His supply! Provision made *for each tribe*, Lev. xxiv. 5. He bears each separately *on His heart*, Ex. xxviii. 28, 29; Jno. x. 3, 14. He feeds each abundantly *with Himself*, Jno. vi. 51–57; Cant. i. 7.

They have CHRIST THEIR INTERCESSOR. The *incense offering* was but a shadow of *his intercession*, Heb. vii. 25; 1 Jno. ii. 1; Rom. v. 10; pleading for them, sympathising with them, Heb. ii. 17; iv. 14–16. How very blessed the words of Ex. xxx. 36, our cares, our trials, all of them, *put before* Him, Heb. iv. 14–16.

They have CHRIST THEIR LIGHT, Jno. xii. 46; Jno. i. 9, or perhaps we may have here the Holy Spirit, as in Rev. i. 4; Ex. xxv. 37, in His operations; in either case, how blessed the provision for the guidance and support of His people. FOOD for their souls in the *person of Jesus*, Col. i. 27; 1 Jno. v. 12; *light on their path*, Pro. iv. 18, from the presence of Jesus, from the Holy Spirit's influence, 1 Pe. i. 22; 1 Thes. ii. 13; Jno. xiv. 17, and *an Advocate* ever ready to plead for them and to sustain by His *prevailing* intercession, Jno. xvii. 9, 15, 17, 20, 24.

May we enjoy and use the blessings of OUR HOLY-PLACE.

X. THE TABERNACLE.

Ex. xxvi.

Before considering *the curtains*, the proper subject of this chapter, we must first know what the *tabernacle* means, for they derive their value from it.

THE TABERNACLE *was a frail structure containing the Shechinah, the* GLORY OF JEHOVAH, ch. xxv. 8, 22; xl. 34, 38. The *body of man* is indeed a frail structure, his "*earthly house of this tabernacle*," 2 Cor. v. 1, 2; iv. 7. In such a body did JESUS dwell, Jno. i. 1, 14; 1 Tim. iii. 16. The TABERNACLE then was a type of His body "*in the days of His flesh*," Heb. v. 7; as the TEMPLE was of His *glorified humanity:* the weak structure having given place to the glory of resurrection life, Lu. ix. 29; 1 Cor. xv. 20. This seems to be its first meaning. The Tabernacle was also a type of *His mystical body*, THE CHURCH, 1 Cor. x. 17; xii. 27; Eph. iv. 16; v. 30; Col. ii. 19, embracing in its fulness, the Church of grace, *the holy place*, and the Church of glory; the *holiest of all.* How clear is the teaching, how blessed are the truths grouped here! They enter the Church by the *door*, Lev. i. 3; Jno. x. 9, and therefore by the *blood of sprinkling*, Lev. i. 5; 1 Jno. i. 7. Within the Church, true members of His body, Eph. ii. 19, they find "*light*," xxv. 31, *food*, xxv. 30, and *intercession*, xxx. 6 (see the last subject). From the Holy place they enter the HOLY OF HOLIES, the place of the *glorious Cherubim.* From the spiritual life of faith, of grace, they shall enter soon on the life

of *resurrection glory*, Eze. i. 10; Rev. iv.; v. 8; Phil. iii. 21; 1 Jno. iii. 2, 3; 1 Cor. xv. 42–44. The Tabernacle therefore as a whole, is a faint *shadow*, Ex. xxv. 40; Heb. ix. 23, 24, of the Church of Christ in the three successive phases of her life; conversion, sanctification, and glory, Rom. viii. 28–32.

Of the first, Jesus says, "If I wash thee not, thou hast no part with me," Jno. xiii. 10; and therefore the *blood* sprinkled on the heart, Heb. x. 22, secures his family for ever, Lev. xvi. 18, 19; Rev. vii. 14–17. Of the second, He says, "He that eateth of me, even he shall live by me," Jno. vi. 53, 54; xii. 46; xiv. 16, 19, 26. Of the third, "With me," "that they may behold my glory," Jno. xvii. 24. These are the *privileges* of His people, *pardon and peace*, Ps. xxxii. 1, 2; ciii. 13, 14; Rom. v. 1; *light and food*, Ex. xvi. 15; and *terminating glory*, glory *at home*, when all troubles shall have ceased, Jno. xiv. 1, 2; 1 Pe. i. 5, 6. Then come THE CURTAINS, for "*upon all the glory shall be a covering*," Isa. iv. 5, 6; ch. xxvi.

XI. THE CURTAIN OF THE TABERNACLE.

Ex. xxvi.

THE TABERNACLE was then a shadow *of the body of Jesus*, Jno. i. 14; of the Church, His mystical body, Rev. xxi. 2, 3; and of the bodies of His people, 2 Cor. v. 1, 2; iv. 7; but of all, in the days of their weakness, Heb. v. 7; as the temple was a shadow of the same, in the days of *His* strength and glory, 2 Cor. vi. 16 (for David could not build the temple, 1 Ch. xxii. 8, 9; it must be

dedicated by SOLOMON, the king of peace, alone, Eph. ii. 14; Ps. lxxii. 7; 1 Pe. ii. 4, 5).

There were three sets of curtains. The first covering, ver. 1, *seen from within*, was beautiful and glorious, of fine linen twined into *flesh colour*, with Cherubims, emblems of *the redeemed*, wrought on them, ch. xxxvi. 8; Rev. v. 9. In these were foreshown, in symbol, the *divine glory*, and *human beauty*, of Him who *dwelt among us, full of grace and truth*, even while in His days of weakness, Heb. v. 7. In these were pourtrayed the *abiding love*, of His *human* heart, Jno. xiii. 1; xi. 5, the *sympathy* ever ready to flow out for the sorrow of His redeemed, Lu. vii. 13; Isa. liv. 11; lxiii. 9, the beautiful features of His character, who stood before the world *a man*, Rom. viii. 3, that He might win for us the glory of His own home, 2 Pe. i. 4.

But here was also seen the *glory of His Church*, outwardly mean, Jno. xv. 18, "all *glorious within*," Ps. xlv. 13. Such is her own language, Cant. i. 5; "*comely as the curtains of* SOLOMON," for all her beauty is His; she shines by His light, Eph. ii. 6, 10; see also 1 Cor. i. 30; 2 Cor. v. 21; Rom. xiii. 14; beautiful in the sight of God, because *in Him*, Eph. i. 6. Should not the *members* of the Church, His body, be beautiful also in the sight of all? Mat. v. 16; Phil. ii. 15, 16. These first curtains were symbolic of beauty, the *internal beauty* of JESUS and HIS PEOPLE, Num. xxiii. 21. *The second* were for *protection*, ver. 7, for there can be no beauty without the protection which His power affords, Isa. iv. 5, 6; 1 Pe. i. 5; Jno. x. 30; Phil. i. 6.

How beautiful is the *theory of religion!* HE holds the shield of His protecting power and love, Jer. xxxi. 3, over His family, Col. ii. 9, 10, 19, and thus guarding them, imparts to them of His own fulness, Jno. i. 16, and prepares the plants in His Father's garden on earth, Cant. iv. 12–16; v. 1, 2; Ps. xcii. 13–15, for their higher, fuller development in the garden of glory, Rev. xxii. 1–4; ii. 7.

What was seen from without? ver. 14. Nothing very attractive, Isa. liii. 2, 3; 1 Cor. i. 21, 23, only the "*ram skins dyed red*," but that red dye, how precious. There is the true protection, the *blood* upon *the dark stains of sin*, Heb. x. 20, 23; Isa. i. 18.

Are we covered, shielded by Him? Eph. vi. 16, 17. Are we changed, 2 Cor. iii. 18, under the covering? Ps. lxviii. 13; Rom. xiii. 14.

XII. THE VOLUNTARY SERVANT.

Ex. xxi. 5, 6.

He might go out FREE, ver. 5, yet He would not. And why? LOVE prevented Him, LOVE for those whom He should thus have left. He therefore gave up His right that He might *serve them*, ver. 6. His ear was opened, Ps. xl. 6.

How blessedly true is all this of Him! He left the glory that He had "*with the Father*" before the world was, Jno. xvii. 5. He "*made Himself of no reputation*," but "*took upon Him the form of a servant*," Phil. ii. 6–8, not by constraint, Jno. x. 17, 18, but *willingly*, that He might save the lost, Eze. xxxiv. 16, and bind up that which was *broken*. JESUS was a willing servant, a willing substitute

for the sinner, Pro. viii. 31; Ps. xl. 7, 8; Heb. x. 7, 8; 1 Sa. xvii. 32; Gen. xxxvii. 13. He gave His life a ransom for many, Mar. x. 45; Isa. liii. 11.

But why? Were His lost creatures looking to Him, crying to Him to save them? Alas no! when He did come even "*His own received Him not*," Jno. i. 11. Lost themselves, they had also lost the very least wish for truth, happiness, and glory, Rom. iii. 10, 11. It was *His own love alone*, His deep, everlasting, *because divine*, love, Jer. xxxi. 3; Deut. xxxiii. 3, that led the ETERNAL SON, Heb. i. 3, to leave the home of His glory and seek for the fallen and degraded creatures whom His hand had made so beautiful, Col. i. 16, 17; Jno. i. 2, 3; Heb. i. 2; Gen. i. 26, 31. It was *love for the Father*, that *His* work and glory should not be stained by sin, ver. 4; Jno. xv. 8, 10; Mat. v. 16; 2 Thes. i. 10. It was *love for that Church* which He purposed to win from corruption and sin, to glory and beauty as *His own bride*, Eph. v. 25; Ps. xlv. 13, 14; Eze. xvi. 5–7. It was love for the individual believers, whom *as children* he was to gather together in the "*many mansions*" of the Father's home, Isa. viii. 18, 19; Jno. xi. 52; Gal. iv. 5, 6; Heb. ii. 11–14. It was love, and *love only*, Deut. vii. 7, 8; 1 Jno. iv. 10, 19, that led Him to *enter the prison of the grave*. Ps. cxlii. 7; xvi. 10; Acts iii. 15; ii. 24–28; Mat. xxvii. 59, 60; Heb. xii. 2–4.

But what was the token of His servitude? ver. 4. An ear *bored, opened;* so *He* tells us in Ps. xl. 6, mine ears hast thou *digged* (*margin*). But because His servitude consisted in taking our nature, and being "*made in the likeness of man*," this expression is varied by the Apostle when quoting the passage,

Heb. x. 7, 8, and the *equivalent* is given instead, "*a body hast thou prepared me.*" He therefore who was "*over all, God blessed for ever,*" Rom. ix. 5, dwelt *as a servant*, a *willing servant*, in an earthly house of this tabernacle, that living, obeying, and dying as a servant, a substitute for us, He might "*destroy him that had the power of death,*" and "deliver them" whom God had given Him, Heb. ii. 14, 13.

How blessed for us His willing service, Jno. xiii. 6–13.

Blessed indeed His substituted life, obedience, Rom. v. 19, and death, Isa. liii. 11, 12; and blessed now the *risen life*, Heb. vii. 16, 25, of Him who was dead, Rev. i. 8; Rom. v. 10.

XIII. THE GREAT FEASTS.

Ex. xxiii.

Few of the shadows of coming glory enter more fully into the future than those cast by the festivals of the Jewish year, especially as they gather copiously *of the present*, while they lead us forward.

THE SABBATH: itself richly partaking of that beauty to which, as a festival, it points, Heb. iv. 9, seems to overleap all time, and at once to usher us into the very presence chamber of Deity, Isa. lviii. 13, 14; Ex. xxv. 22; Heb. iv. 16; x. 25; Rev. i. 10, the *house of God* on earth in its day of *passing* glory, Mat. xviii. 17, 20, pointing to the *house of God* above in the day of its *abiding* glory, Heb. iii. 6; Ps. cxviii. 24, 19, 20; Lu. xxiv. 1; 1 Pe. ii. 4, 5, 9.

The Feast of UNLEAVENED BREAD brings us back to *time*, and points to the necessity of

preparedness in tastes and character for the glory of our Sabbatical rest with Him, Ex. xxiii. 15; 1 Cor. v. 7, 8; it insists not on *perfection*, but on "*sincerity and truth*," on *transparent* beauty of character, 2 Cor. v. 11; Ps. xcvi. 9; xc. 17; Eph. iv. 15, but it follows *immediately* after the *Passover*, Ex. xii. 8, 9, 6, 15, 18, for there is no holiness but that which springs from a heart sprinkled with His blood, Heb. x. 22; Ex. xii. 7, 8; xxix. 33; Jno. vi. 53, 54.

The Feast of HARVEST: "*the first fruits of thy labours.*" Does not our Lord Himself point to the meaning of this? Jno. iv. 35–38. That glorious *sheaf gathering*, Ps. cxxvi. 6, that now by its opening prospect stimulates each child of God to *labour*, and *earnestness*, and *love*, 2 Cor. v. 14, 15, that He may have some *sheaves* to *bring with Him*, Isa. xxxii. 20; Dan. xii. 3; Ja. v. 19, 20; 1 Thes. iv. 13–18; v. 10; ii. 19, 20.

The FEAST OF INGATHERING. Now the *sowing;* soon also the "*gathering in*" our "*labours*," ver. 16. What a precious word for the praying parent, "*gather in their labours out of the fields*," Mat. xiii. 38, 43; xv. 22, 28. What real glory! What felt joy, to enter on endless life and love with Jesus, Jno. xiv. 19, and to see around us those for whom we prayed so long and wearily now *eternally* safe, gathered in "*out of the fields*," Lu. xviii. 1–7; 1 Jno. v. 14.

For the lengthening of these shadows we wait, Lev. xxiii.

XIV. THE GOD OF ISRAEL.

Ex. xxiv.

"*Also they saw God, and did eat and drink,*" ver. 11.

The end of religion is here briefly set before us: that *man* once fallen and degraded, Rom. iii. 10–18; Ps. xiv. 2, 3, washed in the blood of the eternal Son, Jno. xiii. 8; 1 Jno. i. 7; 1 Cor. vi. 11, purified through the Spirit, 1 Pe. i. 22; Jno. xvii. 17, and drawn by the everlasting love of the Father, Jer. xxxi. 3; Deut. xxxiii. 3, might at last SEE GOD, Isa. xxxiii. 17, and EAT and DRINK with Him in glory, Lu. xxii. 29, 30.

These things also are "*our ensamples,*" *our types*, 1 Cor. x. 11. But how must this glory be won? How eternal companionship with Jesus and His saints be secured? ver. 2.

We must be in *covenant* relation to God, ver. 3, 4; Deut. vi. 24, 25; Lu. x. 25–28; Mic. vi. 6–8; Eze. xviii. 24; Rom. ii. 6–9. But Jesus is *in the covenant.* He made it for us, and keeps it for us, Gal. iii. 10, 13, 16, 29; Mat. xvii. 5; Isa. xlii. 21. We are in Him, 1 Jno. v. 20; Col. iii. 1–4; Jno. xv. 4, 5, 7; Eph. v. 30, and therefore in the covenant.

We must be sealed by the sanctifying "*blood of the covenant.*" Who are in covenant relation with God? Who are those who abide in Him? This is the question here answered, and fully answered, by the blood on the altar, ver. 6, the blood on the book, Heb. ix. 19, the blood on the people, ver. 8; ch. xiii. 12. They whose sins are *covered* by the blood, Ps. xxxii. 1, 2; ciii. 12;

Isa. xliv. 22; xliii. 25. They who in the covenant, groan under the burden of sin, Mat. xi. 28. They come to Him, and having washed their robes and made them white in His blood, Rev. vii. 14–17; 1 Cor. vi. 11; Isa. i. 18, when they lift up their eyes in prayer at the altar they see *sin* covered by the blood, ver. 6; Ps. xxxii. 5–8, and plead boldly, Heb. iv. 16. When they study His blessed word, Heb. x. 19, they see sin covered by the blood, Rom. iii. 20; v. 20; iv. 15; Jno. xiii. 8, 10; Lu. xxii. 20. When alone in sickness or in death, when privileges are gone by and life itself is fading, they see sin *on themselves*, ver. 8, but though they *may not* have then the privileges of His house, yet they see the blood even then, for it is sprinkled also "*on the people*," and look where they may, sin covered by blood meets the eye of the dying saints, Rev. v. 6. O what a blessed truth is this! Safe in death because *His blood* covers *all our sins*, 1 Pe. ii. 24; 1 Jno. i. 7; Rom. viii. 1; v. 1, 10, 19.

Shall *we* then enjoy His presence, and seeing God, eat and drink with Him in glory? ver. 10, 16–18; Ps. xv. 1. Yes: all who are IN JESUS, who abide in Him, who are sprinkled with His precious blood, Heb. x. 22, 23, who have *no plea* before His altar *but the blood*, Ex. xii. 13. All thus sealed, Lev. xiv. 14, 17, shall eat and drink with Him in His eternal kingdom and glory.

XV. THE VAIL.

Ex. xxvi. 31–37.

How precious is the teaching of this beautiful emblem, the type of HIS *body*, Heb. x. 10, 20.

Excepting only *the ark*, ch. xxv.; Heb. iv. 16, there is nothing that gathers so *many* blessed truths as *the vail.*

What it was meant to signify we need not even conjecture. A voice from heaven, 2 Pe. i. 21; Heb. x. 20, pronounces it to have been *the body of Jesus*, "*His flesh.*" Its *place* was *before the mercy-seat*, ch. xxx. 6, separating between the "*holy place and the most holy*," xxvi. 33.

Its place, before the mercy-seat, ch. xxx. The leading truth here is "THROUGH HIM *we both have an access to the Father*," Eph. ii. 18; through Him "*we all*," 2 Cor. iii. 18, shall reach His glory at last, Jno. xvii. 20, 24. None can enter into the holiest but through the vail, Lev. xvi. 12, 15, and none can enter into the *many mansions* of the Father's house but by Jesus, Jno. xiv. 6; Acts iv. 12; Heb. viii. 1; ix. 8, 24. So perfect is this truth, that in order to *enter*, the believer must be IN JESUS, Rom. viii. 1; 1 Jno. v. 20. Again, while the High Priest once every year entered within the vail, the priests every day prayed before the mercy-seat but *without the vail*, Heb. ix. 6. Their incense, then, must have passed through the vail to have reached the mercy-seat, ch. xxx. 6.

Under two aspects one truth is here presented. PRAYER can reach the throne of grace *only through the vail*, Jno. xvi. 23; xiv. 13, 14. *All prayer*, every whispered word of prayer *through Him*, *reaches the Father*, for "*we* HAVE *access*," Eph. ii. 18.

Its nature. The flesh of Jesus, Heb. x. 20, but not simply this, it was made "*with cherubims*," ver. 31. Thus the vail was the *flesh of Jesus*, the body

of Jesus, including *all His members*, Eph. v. 30, for the cherubims *on* the vail are the redeemed, Rev. v. 8, 9, *in Jesus*, *in Him* and *of Him*, Jno. xv. 4. Hence again we see the truth of the words, *access* "*through Him*," for the vail was before the *mercy-seat*, ch. xxx. 6, and being *on it* and *of it* the *cherubims also* were perpetually before the throne of grace, Eph. i. 16; iii. 14. How very precious are these two truths already brought before us:—

We are IN THE VAIL *and* OF THE VAIL, rent with Him, Mat. xxvii. 51; Rom. vii. 4; Gal. ii. 19, 20, dead with Him, Rom. vi. 8; buried with Him, Col. ii. 12; risen with Him, Col. iii. 1; even ascended with Him, Eph. ii. 6; because *of Him*, Eph. v. 30, we are *before* the *mercy-seat*, Ex. xxx. 6, *inseparable from Jesus;* looked at only in Him, because *borne on His heart*, Ex. xxviii. 29, 30, *wrought* into Himself, xxvi. 31; xxxvi. 35.

For what purpose was the vail suspended? To divide "*between the holy place and the most holy*," ver. 33. These are but few words, but much is contained under them. There is *no access* to the mercy-seat but "*through the vail*," Heb. x. 20; Eph. ii. 18. When on the great day of atonement the high priest was to sprinkle the blood on the mercy-seat, it must be brought "*within the vail*," Lev. xvi. 12, 14, 18; Heb. xiii. 10, 11. When the priest in his daily ministrations brought the incense into the holy place, Ex. xxx. 8; 6, 7, it was laid "*before the Lord*," the incense cloud passing as it were through the vail to the mercy-seat. No access but *through the vail* was the language, clear and distinct, of this figure, Heb. iv. 14–16; the *ground* on which the right to approach rests.

Clear and distinct indeed is this right.

The body of Jesus, Heb. x. 20, 10, the life of Jesus *substituted for ours*, Mat. xx. 28; Num. xvi. 48; Ex. xxvi. 33, for He who was the brightness of the Father's glory, Heb. i. 3, vailed Himself in our nature, Heb. ii. 14; He who could not be looked upon without death, Ex. xxxiii. 20; 2 Sa. vi. 6, 7, 12; Num. iv. 5, 6 (the ark without the vail was death, but with the *covering* vail, ver. 5, life), clothed Himself with the vail of our human nature, that bringing us *thus* into fellowship with the Father, 1 Jno. i. 3, He might make us at last "*partakers of His Divine nature*," 2 Pe. i. 4.

The body of Jesus given for us: the *rent vail*, Mat. xxvii. 51, conveying in this one truth the *transfer* of the darkest sins to Him, the spotless sufferer, Isa. liii. 5, 6; 1 Pe. ii. 24; the wrath of God fallen on Him *for us*, Ps. lxxxviii, 7; Mat. xxvii. 46; the perfect pardon, therefore, of all who *trust in Him*, Rom. viii. 1; v. 1; iv. 25; Isa. xxvi. 1–4.

The vail with in-wrought cherubims, Ex. xxvi. 31; xxxvi. 35, for they who are really partakers of His death, are also partakers of His life, Gal. ii. 19, 20; Rom. vii. 4; vi. 4, 5, and members of His body, Eph. v. 30; Col. ii. 19; they are *in Him*, 1 Jno. v. 20, as well as "*of Him*," dead with Him, buried with Him, Col. ii. 19, risen with Him, Col. iii. 1–4, ascended with Him, Eph. ii. 6, and now because *wrought on Him*, and therefore *inseparable* from Him, dwelling with Him, Phil. iii. 20, *living* in Him, Jno. xiv. 19. *This is our ground of access.* For this was the vail interposed and rent.

XVI. THE ALTAR OF BURNT OFFERING.

Ex. xxvii. 1–11, xxxviii.

This ALTAR was placed in the "*court of the tabernacle*," ver. 9, *outside* the door. The *altar of incense*, ch. xxxvii. 25–28; xxx. 1–10, was *within the tabernacle*. The holy place, symbolising the *invisible church*, the church of the faithful, *the blessed company of all true believers* in union with Jesus, Col. ii. 19, and enjoying in this *light*, ch. xxv. 31, *intercession*, ch. xxx. 1–10, and *food*, ch. xxv. 23–30; Jno. vi. 53; while the court evidently was a shadow of the *visible church*, Rev. xi. 2. This altar, then, not in the holy place but in the court, visible to all, very forcibly pointed to the *ground of access* into the holiest, Lev. i. 3; xvi. 3, 12, 13. The ATONEMENT made by Him who "*His own self bare our sins*," 1 Pe. ii. 24. The *brazen* altar, representing Christ as the PROPITIATION for our sins, 1 Jno. ii. 1, *covered with our sins*, Num. xvi. 39, just as the *golden* altar of incense, ch. xxx. 1–10, represented Christ in *ascended life*, in *glorified human nature*, pleading for His people, Heb. vii. 16, 25; Ac. vii. 55.

It points then to Jesus as *our ground of access* to the Father, Eph. ii. 18; Heb. xiii. 10, 11; x. 20, 10; Jno. xiv. 9; Ac. iv. 12. Unless the horns of the golden altar be *touched with blood* from this altar of sacrifice, Lev. xvi. 18, unless the incense itself were kindled by a *coal of fire taken from the altar*, Lev. xvi. 12; Isa. vi. 6, no incense could be offered, no intercession could be made, Jno. xvii. 9, 15, 17, 20, "*but for them that shall believe on me;*" for faith applies His atoning work and love,

Gal. ii. 19, 20; Ps. cxviii. 27, 29; Rev. i. 5; it is "*by grace*," Eph. ii. 8; 2 Cor. viii. 9, *through faith*, and faith places them on that *blood-sprinkled ground*, Ps. xl. 1, 2; xxxii. 1, 2; 1 Jno. i. 7, where intercession is our life, Rom. v. 10.

It points to the absolute *efficacy* of that ground for every one seeking to make use of it, ver. 2, for the horns were touched with the victim's blood, ch. xxix. 12, to show that the *power* of the altar, Ps. cxviii. 27; Lu. i. 69, arises *from the blood:* it had the power to save, because blood had been sprinkled on it, Heb. x. 22, 23; xii. 24; Isa. liii. 5, 6, 10–12, but no power without *blood* sprinkled and applied, 1 Ki. ii. 28–30; Lev. x. 1, 2. No power for the whole, only for the sick and needy, Mat. ix. 12, 13.

Oh how blessed to know that the sacrifice was indeed *bound to the altar*, Ps. cxviii. 27, bound by His everlasting love, Jno. iii. 16, bound by the victim's willing obedience, Ps. xl. 7, 8; Jno. x. 17, 18, but so firmly bound that *its power to save* because of His atonement is *limitless*, Rom. viii. 38, 39; 2 Cor. v. 21, 17–19.

Let us sum up the points for instruction found in connection with the altar of burnt-offering, the great brazen altar.

It was covered with the censers of the rebels under Korah, Num. xvi. 39, 40, teaching the double truth, *first*, that sin *must* meet with its penalty on the altar or on the sinner, Jno. viii. 24; Heb. xiii. 10; second, that the penalty *is paid on that altar*, Heb. ix. 14, 27.

On those plates of brass thus formed was laid the blood-steeped flesh of the victim, teaching that

the penalty of sin is *death*, Rom. vi. 23, for the blood is the life, Lev. xvii. 11; Jno. iii. 36, and through that "*network of brass*" the blood, dropping heavily beneath the altar, faintly shadowed forth the soul of Jesus "*poured out*" unto death, Isa. liii. 12; Heb. xii. 2, 3, and the vast volume of life flowing into an endless eternity under the weight of sin and wrath, Ps. lxxiii. 19; Rev. vi. 16; Eze. xviii. 4; Jno. iii. 36.

The blood shed there was not the sinner's, but the *substituted victim's*, Gen. xxii. 13, to teach that salvation is not because of our *merits or deservings*, but only because of the death of *our victim in our stead*, Mat. xx. 28; Heb. ix. 27, 28. "By His *stripes* we *are healed*," Isa. liii. 5, 6; Rom. viii. 1; 1 Pet. ii. 24.

Because His blood was shed, and sin atoned for, there is henceforth *power to save to the uttermost;* the *horns are touched with blood*, xxvii. 2; xxxviii. 2; Lev. xvi. 18; Heb. vii. 25. The lawful captive, Isa. xlix. 24, has been lawfully delivered, Ps. cvii. 15, 16; Isa. liii. 10–12; Mat. xi. 28; viii. 3.

The fire from this altar kindled the incense, Lev. xvi. 12, to show that the atonement of Jesus, the blood *on our souls*, gives a right to His all-powerful *intercession*, Jno. xvii. 20. From the *brazen* altar to the *golden* altar, Lev. xvi. 17, 18; from partaking of the altar, 1 Cor. x. 17, 18, to the glory of the *mercy-seat*, Heb. iv. 16, 14; from reconciliation and peace through His death to grace and glory through His life, Rom. v. 10; viii. 1, 10, 11, 17–19, 29, 30, 38, 39. Here is a glorious ascent from the brazen altar in ver. 1, through the incense ver. 26, to glory in union with Himself, ver. 38, 39.

Are we so one with Him in death, that we may be one with Him in life and glory?

XVII. THE HIGH PRIEST.

Ex. xxviii.

The PRIESTHOOD *was typical of Jesus, our one and only Priest*, Heb. iv. 14; vii. 23, 24; ix. 11–24. *Aaron* when he entered into the Holy of Holies, Lev. xvi. 12, 20, 21, shadowed forth the work of JESUS when He *passed into the heavens* in His glorious ascension, Ps. lxviii. 18; Eph. iv. 8; Ac. i. 9. His sons the priests showed the work of Jesus in the *daily, constant, unceasing application* of His blood, Heb. ix. 6; 1 Jno. i. 7, the daily cleansing of individual sinners, Lev. iv. 2; Heb. xii. 24; Ex. xxiv. 8. The whole priesthood was then typical of the *one* "GREAT HIGH PRIEST," in whose *person* was concentrated *every priestly power*, in whose *death*, the *efficacy of* EVERY SACRIFICIAL ACT, Heb. ix. 11, 14, with Lev. i. 4; iii. 1, 2; Eph. ii. 14; Lev. iv. 5; 2 Cor. v. 21.

The High Priest was arrayed in garments "for glory and for beauty." A breast-plate and an ephod, for we learn from ver. 22, 25, 26, that they were inseparably connected, by *wreathen chains of pure gold.* How precious are the blendings of truth here. The Ephod, 1 Sa. xxiii. 2, 6, the robe of *intercession*, in which the breast-plate was fastened, the breast-plate containing the *names of His people*, ver. 29, 30, and both bound together by *wreathen chains of pure gold.* Thus His people are ever bound to Himself as their intercessor, Jno. xvii. 9, 20, 24; *intercession*

and His Church are closely interwoven because of those chains of gold, the blessed links of His *divine love*, of His *boundless sympathy*, of His *fulness*, of which we all partake, Jno. i. 16, and by which we are kept for glory, 1 Pe. i. 4, 5; Heb. vii. 25. Of this breast-plate the prophet speaks, Isa. lix. 16, 17, He wore it for us when He conquered our captor, Mat. iv. 1–11, He gave it to us to wear as His priests, Rev. v. 8, 9; Eph. vi. 14, that in it we may also conquer, prevailing because of His intercession, Rom. viii. 9–11, 26, 37.

A broidered coat: the skirts of the garment were so adorned, with "*a golden bell and a pomegranate*," to show that where the intercession of Jesus is enjoyed there must always be the *manifested graces*, "*the ornament of a meek and quiet spirit*," 1 Pe. iii. 4. They who are buried with Him "*walk in newness of life*," Rom. vi. 4, 5, they bring forth *fruit*, Jno. xv. 16; Rom. vi. 22.

Oh to be indeed buried with Him, not in words, but in deed and truth, buried from sin, buried from sorrow. The broidered robes shall soon be seen *on all His priests*, Rom. viii. 14, 17, 19, 21, "*for glory and for beauty*," 1 Jno. iii. 2, 3; 1 Pe. ii. 4, 5, 9.

The shoulder pieces of the Ephod.

"*And grave on them the names of the children of Israel*," ver. 9. Who are the children of Israel? Gal. iii. 29; Jno. i. 47; Phil. iii. 3; *all who are Christ's*. How precious then are these words, "*grave on them the names of the children of Israel;*" OUR *names* graven on these precious stones, Isa. xlix. 16, on the palms of His hands,

Jno. x. 3; not written, but *graven: deeply* inscribed; ineffaceable, Jno. x. 29, 30; 1 Pe. i. 4, 5. *But* WHERE *are those names?* ver. 12. On Aaron's shoulders, Heb. iv. 14–16; OUR HIGH PRIEST, He *bears us up*, sustains our weight, Isa. ix. 6; xxii. 22, for He *alone* bare our sins, Isa. liii. 5; lxiii. 3, 5, 9. How *safe* are they who are *borne on His shoulders!* Isa. lxiii. 9-11. How *well kept* all who are on these "*stones of memorial?*" ver. 12; xxxix. 6, 7; Heb. xiii. 5; 2 Ch. xvi. 9. How precious must they be in His sight who are graven on these stones, and borne on the shoulders of OUR JESUS, Rom. viii. 35–39; Isa. liv. 10–12.

Ver. 21, 29, 30. On the breast-plate are twelve stones, on each stone *one name*, ver. 21. Why this difference? see ver. 10, One stone for six names on His shoulder, a stone *for each name, on His heart*, ver. 29. "*The shoulder*" indicates power, strength, Mat. xxviii. 18, the heart is the seat of *love*. He bears us up collectively, Eph. v. 25; Jno. x. 11; by the *one act* He redeemed us all from the curse, Gal. iii. 10, 13; Heb. x. 10, 14. He loves us *individually*, He bears us *separately on his heart*, "*I am with* THEE" are His words. True love *must* individualise, Cant. viii. 7, His always does, Jno. xiii. 1; xvii. 24. His people are on His heart, ver. 30, according to their names, Lu. x. 20; Rev. ii. 17; xx. 15; xxi. 12. Jesus *still loves*, as He loved the family in Bethany, Jno. xi. 1–3; He calls by name others besides Mary, Jno. xx. 16. His love never changes, Heb. xiii. 8. Many a suffering saint is *on His heart* now, Heb. vii. 25; Ex. iii. 7; Ps. cx. 2, 3. Are not *we* on His heart; why then cast down.

There may be a white heat, Mal. iii. 3, but if so there shall be a true purity, the image shall be all the more clearly reflected, 1 Pe. iv. 12, 13; Rev. vii. 14–17; Rom. viii. 29.

How blessed to be borne *on the heart of Jesus*, Isa. xl. 11; lxiii. 9. Heb. ii. 16, 17, to *lead others* to rest there, Jno. i. 41.

The golden bell and the pomegranate. Ver. 31–43.

Truly blessed is the joyful sound of that bell, Ps. lxxxix. 15. It assures us that our High Priest, *ever liveth*, ver. 35; Heb. vii. 25; that He is *accepted for* us, ver. 35; Heb. ix. 24, and then that in the Holy place He offers the precious "*incense*" His own *intercession* for us, ch. xxx. 7, 8; Jno. xvii. 24. Oh how sweet these truths to hearts taught by experience to find all their comforts in and from His presence! We suffer because we lose the *joyful sound* of His bell, Isa. xvii. 10, 11. But His comforts are ever fresh, Isa. l. 10, until at last we can say, "*Thou art* MY HIDING-PLACE," Ps. xxxii. 7; lxxxvii. 7, "ALL *are in thee.*"

But the pomegranate and the bell must ever be together, ver. 34, for where the *sound* is really heard, there shall *fruit be found*, Cant. ii. 3, protection and *fruit* to be enjoyed under Him, Jno. xv. 4, 16; 1 Cor. xv. 58, union and *fruit* abounding by Him, Rom. vii. 4. We need more grace in order to bear more fruit, Phil. ii. 15, 16. *Do we* ALL *shine as lights? Is any one amongst us casting a dark shadow?* Heb. xii. 13, 15; 1 Cor. viii. 9, 12, 13.

The mitre and its plate of gold. ver. 36–38.

Very blessed is the teaching here! In the case of

the leper, Lev. xiii., there are glimpses given of the corruption of our fallen nature, ver. 45, 46; but how deep must have been our fall, how defiled our natures when even our HOLY THINGS *need purification*, Isa. i. 15. See traces of this leaven's working, Eze. xxxiii. 30–33; Rom. vii. 9–24; our prayers, our worship, public and private, our best services for Him, and for our fellows, ALL *sin-stained; self* and *vanity* mar our holy things. Oh how good the prayer! Ps. cxxxix. 23, 24. How blessed to know that our High Priest wears the mitre *with the golden plate*, ver. 26, for then we are sure He bears the iniquity of *our holy things*, and even our worthless offerings are accepted, Eph. i. 6; ii. 14.

But the light from the golden plate must be reflected on us, Jno. i. 16; 2 Pe. i. 4. There must be greater purity in our offerings, Ecc. v. 1, 2, and therefore in ourselves, 1 Jno. iii. 3.

He now *appears* for us, Heb. ix. 24. Let us all *seek to enjoy more the privileges* that belong to His family, Eph. ii. 19, the sanctifying influence of His presence, Heb. xii. 1, 2, through His word, Jno. xvii. 17; 1 Pe. i. 22, that we may present to Him incense and a *pure offering*, Ps. cxli. 2; Mal. i. 11.

XVIII. THE CONSECRATED HIGH PRIEST.

Ex. xxix.; Lev. viii.

The subjects contained in these chapters are:—
The *garments* of the High Priest, ver. 5, 6.
His anointing, ver. 7–9.
His sacrifices, ver. 10–22.

His offerings, ver. 23–27.

Very precious this oneness of subject; all about OUR great High Priest.

THE GARMENTS, Ex. xxviii. 40, *for glory and for beauty*, Ps. xc. 17 (for we are in Him). The ephod of *intercession*, xxviii. 29, 30; Isa. lix. 17, of *strength*, xxviii. 11, 12; the girdle of *love*, of *righteousness*, Col. iii. 14; Isa. xi. 5. What teaching is here for the people of God! *His intercession*, Eph. ii. 18; Jno. xiv. 14; His *divine power* upholding, Heb. i. 3, bearing us *on His shoulders;* His human love sustaining, comforting, ch. xxviii. 29, 30; Jno. xiii. 1; Heb. xiii. 8; Mat. xi. 28.

HIS ANOINTING, ver. 7. *The "oil of gladness"* poured on His head, Lu. iii. 22; Ac. x. 38; Ps. cxxxiii. 2, 3, "*went down to the skirts of his garments*," and is extended therefore to every member of His body, Eph. v. 30; Ac. i. 5; ii. 4, 33; v. 32; 1 Jno. ii. 27. How blessed and yet how solemnizing the truths of religion! *Anointed* by the Holy Ghost, 2 Cor. i. 21, in our *every day life*. Is it true? Is our unction manifest? 2 Cor. ii. 14, 15.

HIS SACRIFICES, *for personal sin*, ver. 11, 12, and *official*, ver. 19, 26. The first showing the spotless purity of Him who as the *victim* was *without blemish*, Heb. vii. 26–28. Earthly Priests *needed this cleansing*, Heb. v. 1–3; but their cleansed state was a faint shadow of His stainless purity of soul, 1 Pe. ii. 21, 22. How blessed to have a *divine spotless Priest to appear* for us, sinners as we are, Heb. ix. 24; Rom. vii. 24, 25. The *ram of consecration*, shows the practical holiness and self-dedication which must belong to all

who reflect their High Priest's character and glory, ver. 20; Jno. i. 16; 1 Pe. ii. 21; Phil. i. 27. Their *ears* are consecrated by His blood; for the precious blood of Jesus, wherever *truly* sprinkled *seals* the senses, the understanding, 1 Pe. i. 11; 1 Cor. xiii. 12.

Their HANDS *are consecrated*, ver. 20, for His blood purifies our actions, Rom. xiii. 8, 10. Their *feet* are sealed, for the *walk* too is sanctified through His blessed work, Col. iv. 5; Isa. xl. 31.

How noble is a true child of God! A sanctified mind, enabling him to rise to God's highest works; while a holy walk, Eph. v. 1, 2, and a practical love, 1 Cor. v. 14, 15, attract to his blessed Master even more than his words.

May we be consecrated, sealed, 2 Cor. i. 21, *anointed*, for we need all to raise us higher in the "*inner life.*"

XIX. THE HIGH PRIEST'S OFFERINGS.

Ex. xxix. 22–46.

"*Thou shalt put all in the hands of Aaron and in the hands of his Sons.*"

Portions of the offered victim, ver. 22, were placed in their hands with bread, *oiled* and *unleavened* bread, ver. 23, and all were waved as an offering before the Lord, ver. 24. What means this action? That Christ who *died* for us, ver. 22; Lev. i. 9; Isa. liii. 7, Christ who obeyed for us the law, Lev. ii. 2, 4; Rom. v. 19, fills our hands with Himself, ver. 24 *(the word consecration*, ver. 22, 26, *means fillings)*, and of this we offer to the Lord. Here then are weighty truths: *Christ* is

our fulness, Jno. i. 16; Christ who atoned by His death for our sins, and He only, 1 Pe. ii. 24; 1 Cor. i. 13.

He *fills us with himself*, Jno. vi. 35, 57. As our Aaron, Heb. vii. 25, he waves His own work, His blood, Himself, ver. 24; Jno. vi. 48, before God for us, 1 Jno. ii. 1; and then places them in our hands that we, His Priests, Rev. v. 8, 9, may wave them also, Col. iii. 1, 2.

But what is this waving? He heaves *the shoulder*, ver. 27, for us; Isa. ix. 6; 2 Cor. xii. 9; Ac. vii. 56. He waves *the breast* for us, ver. 27, 24; Jno. xiii. 1; Jer. xxxi. 3; Rom. viii. 39; Rev. i. 5. He then makes us take of His fulness and *heave the shoulder for Him*, and *wave the breast for Him*, 2 Cor. xii. 15; v. 14, 15; 1 Jno. iv. 21. The youngest may wave the breast for Jesus, Lu. viii. 39; 1 Tim. v. 4; Ps. viii. 2; Dan. xii. 3; the oldest has no higher work, Jude 23; 1 Tim. iv. 16.

And to strengthen us for this, see how He feeds us, ver. 32, "*Shall eat the flesh of the ram*," "*Shall eat those things wherewith the atonement was made*," ver. 33.

The atonement was made by His blood, 1 Pe. i. 19. Our food therefore *must* be His FLESH.

But this food must be EATEN, TAKEN WITHIN. He must be *in us* or we have Him not, Jno. vi. 53, 54. We *in Him* for *safety*, Num. xxxv. 25; Rom. viii. 1. He *in us* for *holiness*, Jno. xv. 4. Have we EATEN His flesh?

Again, ver. 33, a *stranger* shall *not eat thereof*. Who then? Eph. ii. 19. Those of *His household* alone. What questions are here forced on us?

Is any one yet a stranger to Jesus amongst us? 2 Cor. xiii. 5. Are WE, of His family, *daily feeding* on Him? Jno. vi. 35, 50. Are we using our *strength* for Him? Phil. ii. 15, 16. Are we consecrating our *affections* to Him? Col. iii. 2. Does He *fill* our hearts? Eph. v. 19; iii. 17. Does He fill our hands? Jno. xii. 25, 26; xiii. 14, 15.

XX. THE CONTINUAL BURNT OFFERING.

Ex. xxix. 38-46.

How precious the *old truths* of the Gospel, that meet us in every page; and here in every verse. Truly the *old wine is better*, Lu. v. 39; Cant. vii. 9; Jer. vi. 16; Heb. xi. 39, 40; xii. 1. But what are the old truths here? Many and precious.

The blood of the Lamb, "*day by day continually*," ver. 38; Rev. v. 6; Jno. i. 29; Oh, the deep comfort of knowing that that blood avails, "*day by day continually*," 1 Pe. i. 18, 19; Isa. i. 18; however deep and dark the sin-stains, His blood CLEANSES, Heb. x. 10, 17, 19; Rom. viii. 1; His word speaks *a full pardon*, Lu. vii. 48; Isa. xliii. 25.

The sufficiency of its cleansing power, ver. 39, from "*morning*," to "*evening*," all through life; from Him the *first love* comes, Rom. v. 5; 1 Jno. iv. 19; on Him the experienced believer rests in the evening of life, Phil. i. 6; Heb. xii. 2; Rom. i. 17; Cant. viii. 5; Isa. xliii. 2. Nothing but His blood can cleanse the conscience, Heb. x. 22; 1 Cor. iii. 11. In the morning of life, Mar. x. 14, and when evening's shades gather, Isa. xlvi. 4, the Lamb must be the "*continual burnt offering*," 1 Jno. ii. 1; Rev. v. 6.

The unction of the Holy Ghost. The oil must be with the lamb in the morning, ver. 40; Eph. i. 13; 1 Cor. xii. 3; Rom. viii. 9–11; v. 5. THE SPIRIT must lead to Jesus every soul who seeks salvation, no lamb-offering without the *beaten oil*, ver. 40. The oil must be found again in the evening-offering, ver. 41; 1 Jno. ii. 20, 27; 2 Cor. i. 21, 22, for without the Holy Ghost there is no deepening of love, no growth in the inner life, Jno. xvi. 13, 14; xiv. 26. "*The Comforter*," "*He shall teach you all things:*" what a blessed teacher; *shewing us of Jesus.* Are we learning of Him? Jno. xvii. 17; 1 Cor. ii. 11–14.

The final glory of the sealed family, sprinkled with blood, sealed by the oil, Lev. xiv. 14, 17, they are guided in love through life, and when the day of life closes they *meet their God* and dwell with Him for ever, Isa. xxv. 9; 2 Cor. vi. 16; Rev. xxi. 3, '45. In life they enjoyed His presence by faith, Lu. xxiv. 32; Mal. iii. 16–18; Jno. xiv. 21, 23. Now they see Him face to face, Isa. xxxiii. 17; 1 Jno. iii. 2, and share His throne and His glory, Rev. iii. 21. Then pardoned sinners, 1 Cor. vi. 9–11, now glorified saints, Eph. i. 18; 2 Thes. i. 10. These are old truths, oft recurring.

XXI. THE ALTAR OF INCENSE.

Ex. xxx. 1-10.

For the general view of the *incense altar*, we must refer to ch. xxv., where its place is seen. The *candlestick*, ver. 31, CHRIST, the *light* of the church, Zech. iv. 2, 11, 12. The *shew-bread*, CHRIST the *food* of His people, Jno. vi. 48; and

the incense-altar, xxx. 6; xxxvii. 25, CHRIST the intercessor for His people, blending into one view the chief blessings conferred on His mystical body by our glorious Head, *light*, *food*, and *life*, by His intercession.

Here it is separately viewed, as the symbol of intercession, prayer, and praise, Rev. v. 8, 9; viii. 3, 4.

It was covered with gold. Shadowing forth the *Divine nature;* the purity and glory of Him who covered frail humanity, ver. 1, 3; Heb. v. 7, with His own glory, Jno. i. 14, 12, that it too might be elevated and made to partake of His nature, 2 Pe. i. 4; Heb. ii. 14; Ps. xviii. 35; Rev. iii. 21.

It had gold covered horns, ver. 3. The horn is a symbol of power, Lu. i. 69; Ps. lxxv. 10. In Ps. cxviii. 27, the power of sacrifice, 1 Jno. i. 7, here the power of intercession, Jno. xvii. 24.

The crown of gold round about, ver. 3. The result of this power. Jesus says, Mat. xxviii. 18, "*all power*" is His, Mat. xi. 27. Its result in His *own person*, Ps. ii. 9; Heb. i. 3; Rev. xix. 11–16; Phil. ii. 6–10. Its result *for* His people, Rom. v. 10; Heb. vii. 25; 1 Jno. ii. 1. Its result *in* His people, Ps. xviii. 37–40; Lu. i. 74, 75; Eph. vi. 12, 10; power *against sins and against Satan.* Power when sin shall have been all put away, Rev. ii. 26; 1 Cor. vi. 3; Rev. iii. 21; Lu. xx. 36; 1 Cor. xv. 43.

Its rings, "*to bear it withal.*" The incense-altar, the symbol of His intercession, was to be *borne* with the children of Israel wherever they were led. How blessed this thought! His sympathy, His

intercession accompanies the children of God, Heb. ii. 14, 16, 17, 18; in all their wilderness life, Isa. lxiii. 9; Heb. iv. 15; wherever we go we have Jesus our *incense-offerer*, *our intercessor* with us, Heb. xiii. 5. What can we lack?

Sweet incense was burnt on it every morning. The sweet incense of His pleadings for us, Ac. vii. 56; Lu. xxii. 32. AARON *dresseth* the lamp and burns sweet incense on it. The incense (margin spices) of His *Spirit's intercession* in us, Rom. viii. 26; Cant. iv. 16; v. 1; Rev. viii. 3, 4; every morning our food must be fresh, Ex. xvi. 21; every morning and evening His intercession avails, ver. 7, 8; every morning and evening our pleadings in Him for friends, and against sins must be urgent. *His Spirit* will plead in us, and HE for us, Ps. cxli. 2, 3; lv. 17.

XXII. THE RANSOM OF SOULS.

Ex. xxx. 11-16.

"*That there be no plague*," etc. The alternative is clear, a ransom or *a plague*, 1 Ki. xviii. 21; Mat. vi. 24; Jno. iii. 36. Every one *not ransomed* must lie under the plague *finally* and *for ever*, Mar. ix. 47, 48. None are freed but the *ransomed*, Isa. xxxv. 10; Jno. v. 24. How blessed to have found the ransom, Job xxxiii. 24;—"The atonement," *marg.*, Rom. v. 11.

Can any be saved without the ransom? They shall give *every man a ransom for his soul*, Mar. xvi. 16; Ex. xii. 3. The poorest and the richest alike must provide it, ver. 15; Ex. xvi. 18; 2 Cor. viii. 15; for here rich and poor are in the same danger, Eze. xviii. 4.

What is the ransom? Man's life is forfeited, Lev. iv. 7, the life of Jesus is given *instead* of ours, Lev. xvii. 11; Mar. x. 45; Heb. ix. 27, 28. We must be "*saved by His life*," Rom. v. 10; Jno. x. 15. HE is the ransom, Ps. xlix. 7, 8; Isa. lxiii. 3, 5, 8, 9. How blessed this truth! He *did give* His life a ransom for us; we are bought with a price, 1 Cor. vi. 20. We are *safe*, Luke i. 74; Romans vi. 18, 22.

But how may the ransom be had? From ver. 16 we see that the *atonement-money* paid by *every Israelite* was laid out *for the service of the tabernacle.* The morning and evening lambs were purchased with it, xxix. 38; it was *atonement-money*, because the lambs bought by it made atonement for their souls, ver. 16, 12. How fully and beautifully our *antitype* contrasts with these purchased lambs. 1 Pe. i. 18, 19. *They* were redeemed with silver and gold: a half shekel was paid for *their* lamb; *we*, with the *precious blood of Christ*, "*the Lamb of God*," Jno. i. 29, 36; Gen. xxii. 8.

But why must it be BOUGHT? ver. 12. Just as eating, Jno. vi. 53, denotes *internal* reception; so *buying* means *appropriation.* What we buy is our *own*, Cant. ii. 16; Mat. xiii. 46. *Every* Israelite must *buy.* The price nominal, Isa. lv. 2, 3; but each *must buy*, for the lamb must be *our own.*

What is the effect of the ransom? Deliverance from the plague, ver. 12; Lev. xiii. 45, 46; Jno. x. 29, 30. We are *numbered among* God's family, ver. 12, 14; Eph. ii. 19; Lu. xv. 22. The lamb is to us a memorial for ever, ver. 16; Rev. v. 6; xxi. 23; of the blood that covered *all* our sins at the cost of His life, 1 Pe. ii. 21, 24; of the love

that drew us to "*wash and be clean*," 2 Ki. v. 10; Jno. ix. 7; 1 Jno. iv. 19; of the blessed companionship on earth, Lu. xxiv. 15; which alone could ever have fitted us for the higher companionship, the chief glory of His home, Jno. xiv. 2, 3; xvii. 24; Col. i. 12; 1 Pe. i. 22; Rev. iii. 4.

XXIII. THE BRAZEN LAVER.

Ex. xxx. 17-21.

There are here two subjects:—*The position of the laver; the persons for whom it was provided.*

THE POSITION. *Between the tabernacle and the altar*, ver. 18, 20; pointing to a sanctification which follows after justification, and belongs to those who are already partakers of sacrifice, Jno. xvii. 9, 19, 20; 1 Pe. i. 22, 23, for though they be *children*, yet they need to "*wash their feet*," Jno. xiii. 10, for HE hath said, "*be ye holy*," 1 Pe. i. 13–18; Eph. v. 26. The Laver was not *before* the altar, but *behind* it, nearer the tabernacle, for holiness does not precede justification, but follows it, Rom. iv. 5; v. 1, 6; viii. 1, a complete pardon first, Eph. i. 6–8; Col. ii. 14, and then *the Laver*, the purification of *the justified*, ver. 20, 21, preparing them for their home, Eph. v. 26, 27; Col. ii. 13, 19; iii. 1–4; Rom. vi. 22.

THE PERSONS FOR WHOM PROVIDED. "*Aaron and his sons*," ver. 19. *The great High Priest.* The true Aaron, Heb. iii. 1. As the victim "*unblemished*" was a shadow of *His* purity, so the laver-washed Priest, Heb. vii. 27, 28, presenting to us a sinless *Intercessor*, a spotless Advocate, pleading therefore with an all prevailing intercession, 1 Jno. ii. 1; Jno. xvii. 24; Heb. iv. 15,

16. *The Priests*, for His priesthood belongs to *every member* of His body, 1 Pe. ii. 9; Rev. v. 9, 10. We then are a *royal priesthood*, having our *duties* and the *conditions* of their acceptance. As *priests* we present *ourselves*, Rom. xii. 1; our *inwards*, Ps. li. 6; Mar. vii. 21, our children, Mat. xv. 22, 28, our *enemies*, Mat. v. 44 (*"pray for," them*). As priests, in order to present efficaciously, we must have our *hands* and *feet* WASHED; *defiled* intercession is inefficacious, Ja. v. 16; iv. 3. Our *hands* must be clean, Ps. xxiv. 3, 4; xxviii. 2, our *feet* must be clean, Col. iv. 5; Ps. lxxiii. 2, 24; Gal. v. 16, 25, 26.

How blessed, yet how solemnizing are these truths. How deep our need of grace, Heb. xii. 12–15, if we seek for holiness. How real our desire for purification if we would *present with hope* our friends, our dear ones in life, Dan. xii. 3; Mar. xi. 24.

XXIV. THE HOLY ANOINTING OIL.

Ex. xxx. 22-33.

The *meaning* of this oil and its *spiritual application* is evident from many passages of Scripture. In Psalm xlv. and Heb. i. 9, it is the oil of gladness; in 2 Cor. i. 21, 22, it is the *Holy Ghost*, Zech. iv. 11, 12. It points therefore to the *Holy Spirit's anointing influence* in the hearts and in the characters of His people. Two subjects are brought to our notice here:—

ITS SOURCE. This we have in Zech. iv. 11, 12, *"out of themselves"* the *olive* branches, the one *Anointed One*, in His twofold relation to us of Prophet or Teacher, Ps. xxxii. 8, and Priest, Heb.

ii. 17, 18, so Cant. i. 3. But the source of the oil is not merely Christ, it is Christ *crucified;* Christ *wounded for us*, Isa. liii. 4–6. This is pressed on us, Exodus xvii. 6; from the *smitten* Rock alone do the waters flow. When Jesus knocks for admission to our hearts this is His plea, Cant. v. 2, the smitings of the law, the drops of His night of sorrow, Mat. xxvi. 36–41, were on His head. As the suffering Saviour then, His garments smell of "*myrrh, aloes and cassia,*" ver. 23, 24; Ps. xlv. 8, for the Spirit is given to Him without measure, Ps. cxxxiii. 2; Heb. i. 9, and *to us* the source of the unction must ever be, *membership* with Him as our *crucified* Saviour, Rom. v. 9, 10; but it must be *real oneness* if we are to have *real unction*, 1 Jno. ii. 20.

Its uses. To anoint *the holy things.* To anoint the *holy persons*, ver. 30. What a difference there is between anointed and *un*-anointed holy things: no profit in the most sacred ceremonies, unless there be the unction of His Spirit and presence, Mat. xviii. 20. The unction must be on the table, ver. 27; xxv. 30; or there can be *no food*, see Lev. xxiv. 5, 7; Jno. vi. 53, 54. It must be on the candlestick, ver. 27, or there can be no light. 1 Cor. xii. 3; Jno. xii. 35, 36; Rom. v. 5; Eph. iv. 32; v. 2. It must be on the *incense altar*, or there can be *no intercession*, 1 Jno. ii. 1; Rom. v. 10. On the altar of *burnt offering*, or in vain we hear the story of peace, ver. 28; Jno. vi. 44.

How necessary then is the power of the Holy Ghost to apply *each part* of Jesus' work to our souls, Acts xix. 2. Have we? Eph. i. 3, 13; Gal. iv. 4, 6; 2 Cor. i. 21, 22; Rom. viii. 9, 11.

But it must be on the PERSONS ALSO. On *Aaron*, and his sons. The Spirit's presence and power can alone make the work of Jesus personal, Jno. xvi. 14; can alone put an *unction* in every part of it, the Spirit's power alone can sanctify the priests, Rev. i. 5; v. 8, 9; 1 Pe. ii. 5, 9, in their use of His work. This is a large and very blessed subject. May He sanctify our minds and hearts in meditating on its fulness.

XXV. THE ANOINTING.

Ye have an unction from the HOLY ONE. Who is the Holy One? 1 Jno. ii. 20, 27.

The Holy Spirit in His sanctifying influences: Heb. i. 9. "*Fellows*," that is *fellow partakers of the oil;* so Is. lxi. 1; Lu. iv. 18; Ps. cxxxiii. 2, 3.

The *Oil* influence *differs from* the *water influence* of the Holy Spirit:—

Water *cleanses*, *refreshes*, Eze. xxxvi. 25–27; *fertilises*, Isa. xliv. 3; Isa. lv. 10.

Oil, 1 Jno. ii. 20–27; 2 Cor. vi. 16; 1 Cor. vi. 19; is ever the Spirit's deep personal influences, or as Rom. v. 3–5, tribulation leading to hope.

Whence the Oil comes.

Not from man, Mat. xxv. 8, 9; but from God, 2 Cor. i. 21; Ps. civ. 15; Zech. iv. 12, from Christ, the Anointed Priest or Prophet.

Its uses.

For the head; not salvation alone, Eph. vi. 17, but also unction, grace, Ps. xxiii. 5. *For the eyes;* spiritual sight, 2 Ki. vi. 17; Rev. iii. 18. For burial: Mat. xxvi 12 (THE GRAVE *of the Christian is consecrated*, compare Mat. xxviii. 6; Heb.

x. 20); and finally, for healing, Luke x. 34; Phil. iii. 21; 1 Cor. xv. 49.

Its spiritual value, Lev. ii. 4. "*Fine flour with oil*," or, GROUND *corn*, Jno. xii. 24; Is. liii. 5 ("bruised"), and OIL, Is. lxi. 1: that is, CHRIST, the *food* of the soul, in His work and person, under the *Spirit's sanctifying influence*, see Lev. xiv. 14–17; viii. 23.

The LEPER'S *ear*, *hand*, and *foot*, first consecrated by blood, Lev. xiv. 14; but this is *not enough*, Mat. xxii. 37, *sanctity* as well as *safety;* hence his *ear*, *hand*, and *foot* were ALSO anointed with oil, oil *on the blood*, not oil *without the blood*, Jno. vii. 36, Lev. xiv. 17. Thus the sinner, too, in his *senses* (the ear), his *actions* (the hand), his *walk* (the foot), cleansed by blood, *is also sanctified by the Spirit*, Rom. v. 5; 1 Cor. vi. 19; Rom. viii. 9–11; Col. iv. 5. THE OIL MUST BE ON THE BLOOD.

How does the oil come? Zech. iv. 11, 12. *From* the olive branches, that is, *from Christ, the Son of Oil*, in His *priestly and prophetic* offices; they empty the oil *out of themselves*, Mat. xxv. 9, 10; but THROUGH the *golden* pipes, Jno. xvii. 17; xiv. 26; 1 Cor. ii. 13; Col. iii. 16; 1 Cor. x. 16.

XXVI. THE ANOINTED ONE.

How full of meaning is the believer's appeal, Ps. lxxxiv. 9. While hearing our prayer "*look upon the face of thine anointed.*" Look upon Jesus, for *Thou hast anointed Him with* "*the oil of gladness*" for us, Ps. xlv. 7.

He is our ANOINTED PRIEST. Ex. xxviii. 1–4;

xxix. 7. Aaron was only a type of Him, Heb. iv. 14–16; iii. 1; viii. 3; Eph. v. 2; Heb. ix. 14.

He is our ANOINTED PROPHET, Isa. lxi. 1; Lu. iv. 18.

The anointed Prophets of old, 1 Ki. xix. 16, only foreshadowed the true Prophet, Deut. xviii. 15–18; Ac. vii. 37, 38; 1 Pe. i. 10, 11.

He is our ANOINTED KING. Ps. ii. 6; Isa. xxxii. 1, 2; xxxiii. 17–22; Mat. xxv. 31–34; xxi. 4, 5; Lu. i. 32, 33.

The Regal office of the Old Testament faintly prefigured the everlasting reign of the *world's* TRUE KING, Rev. xi. 15; xix. 12–16.

The unction then, poured (only in figure) on those who were of old anointed, was reserved in all its fulness and richness for Him who is OUR ANOINTED, Ps. cxxxiii. 2, 3; our PROPHET, to *teach* us; unfolding to us His word, Lu. xxiv. 27–32, and revealing Himself, Jno. xvi. 14–16; our *Priest*, to intercede for us, Heb. vii 25; Rom. v. 10, having first "*offered Himself*" for us, Heb. ix. 14; x. 20, 10; our *King* to reign *in us* here *spiritually*, Rom. vi. 12–14; viii. 10; Ps. xviii. 37, that we may be made meet for our "*high places*" by and by, when HE shall reign on earth *gloriously*. 1 Cor. vi. 3; Lu. xix. 17–19; Rev. v. 10; Zech. xiv. 4; Rom. viii. 17–21.

Do we receive of His fulness as *our anointed?* Jno. i. 14–16. Is His name as "*ointment poured forth*" to us? Cant. i. 3. Are we *diffusing* its fragrance, learning of Him as *our* Prophet? Col. iii. 16; Deut. xxxiii. 3; Lu. x. 39; Jno. xv. 3; looking to Him as our *Lamb slain* for pardon and peace? Rev. v. 6; Jno. i. 29; 1 Pe. i. 18, 19;

resting in His intercession *daily*, hourly, for our daily and hourly needs, Heb. vii. 25, and sins? 1 Jno. ii. 1; Heb. iv. 14–16. Is He *our* anointed?

XXVII. THE PERFUME.

Ex. xxx. 34–38.

"*Sweet spices with pure frankincense.*" What are these spices? In Cant. iv. 16, they flow out from His garden, Isa. v. 7; Mat. xv. 13. In Cant. v. 1, Christ gathers His myrrh *with His spices.* In Ex. xxx. 34, the spices are mixed with *pure frankincense.* A few recalled thoughts will suffice to explain what is the meaning of this passage. The *garden* is the church, the *true* church, His body, Col. i. 18; ii. 19. The *fruits* are the graces which appear in His members, Eph. ii. 10; Gal. v. 22, produced by His indwelling Spirit, Rom. viii. 10, 11; Ja. ii. 22. The *frankincense* is His intercession, Heb. vii. 25; by which alone His people are kept, Rom. v. 10; Lu. xxii. 32; Jno. xvii. 20, 21, 24; and hence the *spices* are, not their *works*, but that which flows out from the *plants* in His garden; the incense of *their* prayers and supplication, Ex. xxxix. 38; their intercession and giving of thanks, 1 Tim. ii. 1. First, then, these *spices* must be mixed with "*pure frankincense*," thus alone may their prayers ascend when wrapped in the cloud of *His* incense offering, Rev. viii. 3, 4; Ex. xxx. 7, 8. As the frankincense must be on the bread, Lev. xxiv. 5, 6; Jno. vi. 51, that is, His intercession *prevailing* for the people that Christ may be their food, "*their life*," Col. i. 27; iii. 4, so must it be also in the spices, xxx. 34, for there is no spirit of

intercession *in* us, unless under the shadow and influence of HIS *for us*, Jno. xvii. 15; Rom. viii. 26. Then "*of each shall there be a like weight.*" *Every spice* must be found in due proportion. *Thanks* for *past* mercies, Ps. xxvii. 9, *prayer* for *future* guidance, ver. 11, *supplication* for those sorrowing or the stranger, Jno. xi. 3, and especially *confession* of sin, Ps. cxxxix. 23, 24. How good is prayer when of each there is a like weight! But they must be *tempered together*, v. 35 (Marg., "*salted together*," Lev. ii. 13; Mar. ix. 49, as they often are, 1 Pe. iv. 12, 13), and so become a *perfume, pure, and holy*, v. 37; Cant. i. 3; 2 Cor. ii. 14, 15. The fragrant intercession of the *tried* child of God, mixed with the *prevalent* intercession of Jesus, Eph. i. 16; Phil. i. 19.

It must then be "*beaten very small*," for *every* sin must be confessed, Ps. xviii. 42; *every* sorrow told, Phil. iv. 6; *every care* laid before Him, Isa. xxxvii. 14–17; all must be "*put before the testimony*," ver. 36; Heb. iv. 16; none too *young* to be brought before that throne; 1 Sa. ii. 18; Mar. x. 13, 14; nothing too minute for His care and love, Rom. viii. 32.

How blessed to be able to lay *everything* before Him; to speak to Him of *all* our sorrows, and to know that He will hear and answer, 1 Jno. v. 14, 15; 1 Cor. x. 13.

Whence do these odours arise? From the north wind, from the south, Cant. v. 16; Jno. iii. 8. The Holy Ghost first opens the heart by his *convincing* power to feel the *weight of* SIN, Jno. xvi. 8; Rom. vii. 9; iii. 20; v. 26; then leads TO THE SAVIOUR, Mat. xi. 28; 1 Cor. xii. 3, that it may

feel the sweetness of PEACE. The north wind *penetrates*, the south wind *soothes;* both produce *the spices, the incense, the odours*, Cant. v. 1; Gal. v. 16, 22–24; Rom. vi. 4, 5; vii. 4.

What are these odours? Spices *on which Jesus feeds*, Cant. v. 1. They may be, as in Gal. v. 22, the fruits of His indwelling influence. How solemn then the injunction, Ex. xxx. 34, *of each the like weight;* not more *joy* than *long suffering*, Gal. vi. 1, 2; not more *boldness* than *patient endurance*, 1 Pe. ii. 21, not more *confidence* than *humility*, Phil. ii. 5; Gal. vi. 3; "*of each shall there be a like weight.*" How necessary this, if religion be indeed "*Christ in us*," Col. i. 27. If "*of His fulness*," Jno. i. 16, we have received, then how could we but partially reflect Him, Eph. iv. 15. But the spices may be, nay, *are here the prayers of saints*, Rev. v. 8; viii. 3; *a second manifestation of the Saviour in our persons*, only here the reflection of His *intercession. Peace-makers* are we, because Eph. ii. 14; intercessors for others, because He is our intercessor, Heb. vii. 25; 1 Jno. ii. 1; 1 Tim. ii. 1. How sweet then is the command, Ex. xxx. 36, "*Thou shalt beat some of it* VERY SMALL." "*Sweet spices*," sweet in God's sight, accepted prayer, brought in, where *He will meet* with us, Eph. ii. 18; Ex. xxx. 37; Heb. iv. 14–16. All prayer is sweet to Him, no prayer too *minute* to be unworthy of His presence; like Hezekiah's letter, *all* may be spread before the Lord, 2 Ki. xix. 14, 15. The sweet spices may be beaten very *small*, Phil. iv. 5, 6. So it was in Mat. xv. 22; Jno. xi. 3. In each case it was *sweet*, for HE heard and answered.

But wherein does its efficacy consist? Ex. xxx. 8. The *odours* must be offered *with the incense*, Rev. viii. 3. The prayers of the saints by and through *His intercession*, without whom they have no efficacy, Jno. xiv. 13, 14.

Do we present the odours? Do we *beat our sweet incense very small?* Do we bring before Him the wandering *thought*, the unsubdued sin? Ps. cxxxix. 23, 24.

For our spirit's sake we need to have it beaten very small, that it may be efficacious, Heb. xii. 1, 2.

XXVIII. GIFTS FOR THE TABERNACLE.

Ex. xxxv.

"*This is the thing which the Lord commanded*," ver. 4, as if there were none other thing commanded as *the object of life*, "*This is the thing*;" nor indeed is there. To aid in raising the Lord's tabernacle, in building Jehovah's church, in preparing His temple, is the chief work, *the* work of life, Ps. cxxxii. 3–5; 2 Cor. vi. 16; 1 Pe. ii. 4, 5. It is *His* great work, Eph. v. 25, 26; Lu. ii. 49. For that work He died, Ac. xx. 28. For that work He lives, Heb. vii. 25; Rom. v. 10; 2 Tim. ii. 8. It is the one object before all His members, Jno. vi. 27, 29, for themselves, Eph. iv. 15, for others, 2 Cor. v. 14, 15.

What a sublime idea is here presented to us? God has commanded "this thing." His church is *now* rising. Soon she will be *presented* in all her beauty and completeness, but this is the time for building, *We* are "*labourers together with God*." "*Ye are God's building*," 1 Cor. iii. 9. Are we

earnest workers? It may help us then, to *reflect* on the coming glory, 2 Cor. iv. 17, 18, of every member of that church, *now rising*, under the influence of God the Holy Ghost, 1 Ki. vi. 7; Zech. iv. 6; Eph. iv. 15, 16; Col. ii. 19; *and* on the *certain wretchedness* of all not "*in Him*," Jno. xv. 4, 6.

To us then is the command given. But how must we build? Must all enter the ministry? Must all become missionaries? We build, *where we are, in life.* As of old, Neh. vii. 3, so now, we are to *watch, every one over against his own house*, Mar. v. 19; xiii. 37; 1 Tim. v. 3, 8. What a blessed provision! Ex. xii. 3, a lamb for an house. Thus we best watch; thus we build most safely; for all who *feed on Him* are safe, Jno. vi. 53, 54, 63. This truth is *fully* taught here. They were to *offer*, not what they *went out* to buy, but what was *found in each house*, ver. 23. The ruler according to his *wealth*, ver. 27, the poor man according to his *finding*, ver. 23, 24. What have *we* to offer? What is *found with us* for His tabernacle? How widely He distributes His work, that each may find something for Him, ver. 5–10, 22–29. How small are His requirements, ver. 18, 24, that none need be *without an offering.* Yet how little we seem to present for this grand and *now rising* edifice, Hag. 4–6.

But who must the offerers be? ver. 5, 10, 21. What should each offer? When may we cease offering? Who is the builder? Those are questions for further thought and prayer.

May God the Holy Ghost, make us earnest workers in His service.

Ex. xxxv. While Satan labours to mar the work of JESUS, by infusing into the minds of learned sceptics doubts *about the truth of God's Holy Word*, and is leading some even into the dangerous attitude of antagonism to JESUS Himself, who said to us, "*The Scriptures cannot be broken*," Jno. x. 35; v. 39; xvii. 17, the church of Christ is rising steadily; the building of the tabernacle progresses, Eph. iv. 12–16; Col. ii. 19; 1 Cor. xii. 27, 28; 2 Tim. iii. 15, 16; gifts are *still* offered for the building from day to day.

Who are the offerers? Whose gifts are accepted? Theirs who are of a *willing heart*, ver. 5; so has it ever been, Lev. i. 3; so must it ever be, Jno. vii. 17; 2 Cor. viii. 12; the *heart's offering* is always accepted. Theirs who are *wise-hearted;* none are of a willing heart until they are *wise-hearted*, Dan. xii. 3; 1 Cor. i. 20, 24, 30; Pro. vi. 6; Lu. xvi. 8, 9; what a blessing to be *wise*. Heb. xi. 27; Phil. iii. 8, 9; Ps. xxiii. 4. Theirs whom wise-heartedness makes *active* for God, whose hearts *stir them* up, Phil. ii. 15, 16; 2 Cor. v. 14, 15; His people have much work to do as *witnesses* for Jesus, Isa. xliii. 10; as *lilies* among thorns, Cant. ii. 2; 2 Cor. ii. 14–16. These are they who *offer*, and whose offerings are accepted.

What should each offer? What each had with him, ver. 23, 24; 1 Cor. viii. 12; gold and precious stones were not *too good* for His service, v. 9; *pins* and *cloths* were equally acceptable, ver. 18, all in themselves equally worthless, in His eyes, Ps. l. 10–12; Hag. ii. 8, yet all equally precious, because, *heart-offerings to Him.* Some may have had no-

thing to offer but the *work of their hands* (ver. 25, 26); was *entered in the record* among the best offerings of the princes, Lu. xxi. 1–4; Mal. iii. 16–18; Mat. xxv. 40. Even when sickness lays us aside, how blessed it is to feel that the *sustained prayer of the heart* for His work on earth, may add *many jewels*, and bring in rich offerings.

When may we cease to offer? When the house is *completed*, Heb. iii. 6, 14; 1 Pe. ii. 4, 5; not until then; Phil. iii. 14, 15; Hag. i. 4, 5, 8–10, 14.

Our present question is, then, not what each can offer? this is answered by ver. 23, 24; enough is found with each of us, it is rather what *do we offer?* Do we offer *all that is found with us?* Do we work with our hands, ver. 25, 26, that *something may be ready?* Mal. iii. 8; Rom. xii. 1, 2, 20, 21. How blessed to be called "*labourers together with God*," in the erection of His *tabernacle.* 1 Cor. iii. 9–12, 17.

XXIX. THE NAZARITE.

Num. vi.

There are two classes of Nazarites brought before us.

1. The Nazarite separated for a term of days.
2. The Nazarite from birth, Jud. xiii. 7; 1 Sa. i. 11.

The first of these is here described, and contains three distinct subjects;—

What constituted a Nazarite. The laws binding him. His sacrifices.

What was a NAZARITE? One *separated* from the ordinary associations of life "*unto the Lord*,"

ver. 2. Plainly the sinner is here intended, and this great truth pressed, that whatever may have been his past, the sinner *may be separated to the Lord*, 1 Cor. vi. 10, 11; Dan. iv. 27; Isa. i. 18; lv. 7. He was a living illustration of the words, "the blood of *Jesus Christ His Son cleanseth us from all sin*," 1 Jno. i. 7, Heb. vi. 18.

How very important are the features here presented:—

Separated from common life, its sins, even its ordinary enjoyments, ver. 4, 7; 2 Cor. vi. 16, 17. HE was "*separate from sinners*," Heb. vii. 26, and all who are members of HIS body, Eph. v. 30; 1 Cor. xii. 27, *must*, like Him, be separate from sinners, Rom. viii. 10, 11; xii. 1, 2; Eph. iv. 28, separate from sin, Rom. vi. 12, 14; Jno. xvii. 15; Col. iii. 8, 9; in the truest sense Nazarites, Gal. i. 14, 15; Heb. xii. 1, 2.

Separated unto the Lord; rather, *separating themselves*, ver. 2, 3, for, while it is the Lord's act, Phil. ii. 13; Jer. i. 5, it is done through our own thought and reason, Lu. xv. 18; Jude 20, 21; Num. xvi. 21; 1 Tim. vi. 12. Separated by Him, yet *separating ourselves*, and to what? *To the Lord.* How expressive this one word! To the Lord's *service*, Rom. vi. 16, 22; doing His work, Ps. cxvi. 12–16; unfolding His word, Mat. v. 14–16; Ps. xl. 9, 10; Jno. xvii. 4–6. To the Lord Himself, to dwell with Him here, Jno. xv. 6, in personal *trust* and *fellowship*, 1 Jno. i. 2, 3; 1 Cor. x. 16, 17, "*in Him that is true, even in His Son Jesus Christ*" for ever, 1 Jno. v. 20.

Wholly dedicated; "*holy unto the Lord*," ver. 7, 8; so holy, that even one transgression vitiates the

whole, ver. 9, 11, 12. And so it is ever. It is a *whole dedication*, Josh. xiv. 8; xxiv. 15, 19–24; Rom. xii. 1, 2; Ps. cxxxix. 23, 24; 1 Thes. v. 23; Eph. v. 25, 26. It is the *whole man* or nothing, Jno. iv. 23, 24; Lu. x. 27, 28; Mat. vi. 24.

Are we Nazarites? Separated *from sin?* Separated *unto the Lord?* *Wholly* dedicated?

XXX. THE LAW OF THE NAZARITE.

Num. vi.

During the term of his separation he must *drink no wine*, nor even eat anything "*that is made of the vine-tree.*" So absolute, so perfect must be his separation from every thing calculated to weaken his own consciousness of the Lord's presence, unto whom he was *separated*, Rom. xiv. 21, or to make a weak brother "*offend*," 1 Cor. viii. 9, 10, 13; 1 Thes. v. 22; Pro. iv. 14, 15; Ps. i. 1; iv. 4; 2 Cor. vi. 16, 17.

"*There shall no razor come upon his head*," ver. 5. The long hair indicating his complete *subjection*, body, soul, and spirit, to his Lord and Master. The woman has long hair because she "*is the glory of the man*," and in token of her subjection as his life-companion, 1 Cor. xi. 7, 10; 1 Pe. iii. 7. The Nazarite has long hair because he is the image and "*the glory of God*," and in token of his real subjection and willing submission, Cant. vi. 12 (*margin*), to Him to whom he is united *as a believer*, Eph. v. 30; Rom. vii. 4, in whom all believers shall shortly, as HIS bride, *without* "*spot or wrinkle*," be in union for ever, Ps. xlv. 13, 14; Eph. v. 25, 26; Cant. viii. 5.

But the long hair also indicates *strength*, Jud. xvi. 17, 22, 30, for in real subjection there is true strength. The wife is strong in her husband's strength. The Nazarite (the believer) is strong in the Lord's strength, and the long hair that indicates *separation* also points to increasing strength from Him on whom we lean, 2 Cor. iii. 18; Isa. xl. 31; Eph. vi. 10; Phil. iv. 13; ii. 11, 12; Jno. i. 16. What real power there is in complete subjection! To trust nothing but Him; to lean wholly on Him, 2 Cor. xii. 9; Isa. xxvi. 3, 4; xxx. 15, 18, 21; Jno. xiv. 26; xv. 4, 7; only the undecided are weak, Ja. i. 8; iv. 3, 4; in *decision* is strength, Josh. xxiv. 22–24.

"*He shall come at no dead body*," ver. 6. Have no contact with corruption; no fellowship with darkness, Ex. xii. 19; Lev. xi. 29, 31; 2 Cor. vi. 15, 17. Not even when the corruption is found at home, ver. 7; not even when taken by surprise, ver. 9. Even thus the guilt must be removed by sacrifice, ver. 10, so holy must they be who are the Lord's *separated ones*, Isa. lii. 11; 1 Pe. i. 14–16; iii. 10–12; iv. 1; i. 22.

The Nazarite's law is a law *of holiness*.

"*And on the eighth day*," ver. 10. Why on the *eighth* day? The eighth day, the day of *circumcision*, Lu. i. 59; Col. ii. 11, the first day of *real purity*, Josh. v. 9; after the Jordan is crossed, Josh. iii. 15–17, is a shadow of eternity, when the body of the sins of the flesh shall be finally and for ever *put away*, Isa. lx. 21; 1 Jno. iii. 2; Phil. iii. 20, 21. To THIS DAY, and its "*beauty of holiness*," Ps. xcvi. 9, all the sacrifices point, 1 Pe. ii. 9. Hence the Nazarite's sacrifices began on the EIGHTH DAY,

But what was his offering? A turtle-dove for a *sin offering*, and a turtle-dove for a *burnt offering*, ver. 10; for when *even unconsciously*, a dedicated believer, ver. 6, is overtaken in a fault, Gal. vi. 1, 2, the blood of his *sin offering* must be applied afresh, ver. 12; 1 Jno. i. 7; and he must *dedicate himself anew* to his GOD, Lev. i. 14–17; Lu. x. 27. And what was this turtle-dove but the type of Him, the blessed loving Jesus, Cant. ii. 8–12; Mat. iii. 10, who came to offer Himself for us, 1 Pe. iii. 18; 2 Cor. v. 21; Ps. lxviii. 13, that we might be fitted for that eighth day glory.

But beside the sin and burnt offering there must be also a lamb for a *trespass-offering;* for he has "*sinned by the dead*," ver. 11, 6; 2 Cor. vi. 14–16. How fearful the *guilt* of sin, when even for *one trespass*, blood *must* be shed, Heb. ix. 22; Ja. ii. 10; Eze. xviii. 4; Lev. iv. 27–30, 34; "*pour out all the blood*," the life; Lev. xvii. 11; Rom. vi. 23. But how deep and boundless must be that ETERNAL LOVE, Deut. vii. 8; xxxiii. 3; Jer. xxxi. 3, that spared not "*His own Son*," Rom. viii. 32, but delivered Him up for us, "*in the likeness of sinful flesh, and for sin*" (a sin-offering), Rom. viii. 3, 4, "*to bring us to* GOD," 1 Pe. iii. 18; i. 18, 19. How hard it is to give up *our own child!* 2 Sa. xii. 16; Lu. viii. 41, 42; Mat. xv. 22. Yet HE who is LOVE *itself*, love eternal and boundless, gave His *only Son*, Jno. iii. 16, that sin might be atoned for, iniquity forgiven, Ps. xxxii. 1, 2; Dan. ix. 27, and immortal man again raised up to the glory of communion with Jehovah.

How solemn, and yet how blessed and comforting, are the words of ver. 12. "*But the days that were*

before shall be lost, because his separation was defiled." *Solemn*, because they state clearly what must be the effects of *sin*, consciously *or unconsciously* contracted, Lev. v. 1–4; Eze. xviii. 24; and what care must be used in order to avoid *occasions of defilement*, ver. 6, 7; Pro. iv. 14, 15; Eph. v. 7, 11; and yet *blessed*, because they show that, *notwithstanding defilements*, the penitent believer may *begin again*, and *freshly* "*consecrate unto the Lord the days of his separation*," ver. 12; Eph. iv. 22–30; 1 Jno. i. 5–7. The Advocate shall plead for him, and the iniquity *shall be forgiven*, 1 Jno. ii. 1; Isa. i. 18; Ps. xxxii. 1–4; Lev. iv. 27, 35. Oh, how very precious this truth, because *Jesus* pleads, Jehovah will *never* refuse to hear prayer for pardon, Heb. ix. 24; Jno. xvii. 20, 24; vi. 37; xiv. 13, 14.

Before considering the closing sacrifices of the Nazarite, ver. 13–21, which point to a *perfect separation*, ver. 13 (unlike the former, ver. 10, 11, which implied some defilement interrupting the separation, ver. 9), we must observe more carefully the features of the Nazarite. Who is it that stands before us really in this type?

Evidently, as we have seen, the believer, ver. 2 (once a sinner, 1 Cor. vi. 10, 11; Eph. ii. 19); but while we behold him, another image appears distinctly before us, and, as in the believer's life, Gal. ii. 19, 20; Col. i. 27, so it is here, Jesus is the true Nazarite, the only one *truly separated*, Heb. vii. 26–28; and in whom alone, therefore, can our vow ever be fulfilled, ver. 7, 21

A Nazarite *from his birth*, Lu. i. 34, 35. Of His own will He consecrated Himself to His Father's work, Ps. xl. 7, 8; Heb. x. 7; Jno. xvii. 4, 5;

iv. 34. HE touched no unclean thing, Jno. xiv. 30; Mat. iv. 1–4; and though HE tasted death, Heb. ii. 9, yet HE was *not defiled by death*, ver. 6, 7; Col. ii. 13–15; Heb. ii. 14, 15; the unction perfumed His grave, Mat. xxvi. 2, 12. His strength was dedicated to God, ver. 5, 7; Jno. iv. 34; Mar. iii. 31–35.

He is the *true Nazarite*, the *true man*, who has left us an ensample to follow His steps, Rom. viii. 3; to dedicate ourselves to God wholly, unreservedly, Rom. xii. 1, 2; to separate ourselves from sin with *decision of heart*, Ex. xxxiii. 16; 2 Cor. vi. 16, 17; Jno. xvii. 15–17; to present our bodies a *living sacrifice*, 1 Pe. ii. 5, 9; 1 Cor. vi. 20; to seek for holiness daily, increasingly, 1 Pe. i. 14–16.

XXXI. THE SACRIFICES OF THE NAZARITE.

Num. vi.

We have now to consider the SACRIFICES of the Nazarite, when the days of the separation were completed without accident, or contact with defilement, ver. 9–12; of him whose separation is fulfilled, ver. 13; 2 Cor. vi. 16, 17.

His offerings must be at "the door of the tabernacle," ver. 13; for there is entrance to the holy place only by the door, Jno. x. 1, 9; Lev. i. 4; Jno. xiv. 2–6; Eph. ii. 18; Rom. v. 2.

The offerings must be, a burnt offering and a sin-offering, ver. 14; for the accepted Nazarite is one who has been washed in His blood, Lev. i. 1–9; Rev. vii. 14–17; Rom. v. 1; viii. 1; a *sin-offering*, for if overtaken in a fault *after justification*, Gal. vi. 1, 2; 1 Jno. ii. 1, the Advocate with the Father must *cover* it, Ex. xxv. 21; 1 Jno. iii. 4; Ps. xxxii.

1, 2; 1 Jno. i. 7; Heb. ix. 22; *peace-offerings*, for he who lays his sins on Jesus has "*peace with God*," Rom. iv. 25; v. 1; Isa. xxvi. 3. Christ is his peace, Eph. ii. 14. So it is in Lev. i.–iii. First, there is the burnt offering, ch. i., Christ our JUSTIFICATION, Rom. iii. 21–25; v. 1; then the *meat-offering*, Christ our RIGHTEOUSNESS, 2 Cor. v. 21; Jer. xxiii. 6; Phil. iii. 9. In these the sinner stands accepted; therefore, ch. iii. gives us the *peace-offering*, the effect of the sprinkled blood on the believing soul, Heb. x. 22. But with these sacrifices, Lev. iii. 13, all speaking of blood, there must be "*unleavened bread*," and "*fine flour*," with "*oil*," Nu. vi. 15; for "*sincerity and truth*" are in the heart of that sinner, 1 Cor. v. 7, 8, who lies at the foot of the cross, and looks up to Him who hung there, Isa. xlv. 22; and an unction from the Holy One, 1 Jno. ii. 20, 27, abides in Him, *anointing* all His offerings, through the anointed heart of the offerer, 2 Cor. i. 21, 22. How blessed such offerings! Then it is that the priest, ver. 16—*our Priest*, Heb. vii. 26, 27, brings them "*before the Lord*," and presents them for acceptance, that he who has sinned may stand as sinless, *through the* SINLESS BEARER *of sin*, 1 Pe. iii. 18; ii. 21–24; 2 Cor. v. 21; Rom. v. 18, 19.

How very significant are the offerings here appointed for the Nazarite, the man separated *to the* LORD from all that could defile, ver. 3–7. If *indeed the Lord's*, 1 Cor. vi. 19, 20, should not his new life be devoted to Him? Gal. ii. 20; 2 Cor. v. 15. Should not his human strength be devoted to His service? 1 Cor. xv. 58. Should not all his affections flow towards Him? Col. iii. 2, 3.

Such are the lessons here given to us.

How clearly, and withal how beautifully, do these words show the devotion to Jesus of the believer's new life, and new heart. "*And put it in the fire which is under the sacrifice of the peace offerings.*" The hair, the outward sign of his separation to the Lord, ver. 5, "the *consecration of his God*," ver. 7, symbolises the new life; that inward principle by which he is *set apart.* He puts it on the fire of the *peace-offerings.* He received that new life from *Jesus*, purchased by Him with *His own life*, Acts xx. 28; and, himself at peace with God, Rom. v. 1; Eph. ii. 14, he dedicates to his Saviour on the very altar of *peace*, Lev. iii. 1; Isa. xxvi. 3, all the energies of a restored being, Ps. cxvi. 12, 16-19.

But the devotion of the new life to God is not *in theory*, but in *reality;* hence, *on the Nazarite's hands* are placed, *in order to be presented*, first, the *shoulder;* then the unleavened bread, ver. 19. The one pointing to the human strength of the believer, his mortal body, once employed in the service of sin, Rom. vi. 16, 17, 19; 1 Pe. iv. 1–3, now yielded *unto God* as an instrument of "*righteousness unto holiness*," Rom. vi. 19; viii. 10. How blessed when our bodies are *indeed* presented unto Him a LIVING sacrifice, Rom. xii. 1, 2; 1 Pe. ii. 4, 5, 9.

But while the *heave-offering*, ver. 20, points to our bodily powers, henceforth consecrated to Him to whose service we are separated, the unleavened bread connects with it the offerer's *inward service*, the service of the heart, the soul, the conscience, Heb. x. 22; Jno. iv. 24; the outflowing, spoken or unspoken, of the affections of our whole nature and

being, to Him who has loved us out of the pit of corruption, Isa. xxxviii. 17; 1 Jno. iv. 19; 2 Cor. v. 14; Rev. iv. 10; v. 9. The strength devoted to God is blessed; but Oh, how much more blessed when affections thus sanctified, thus beautified, flow eternally *towards Him*, Ps. cxlix. 4; Cant. i. 7; v. 8, 9; viii. 6.

But who places these offerings in his hands to be thus presented? The *Priest*, who atones for his sins, ver. 19, 20. He puts them on his hands first, and then *waves them for him*, Eph. ii. 10; Heb. vii. 25; ix. 24; Jno. xvii. 15, 17, 20, 21.

XXXII. THE HIGH PRIEST'S BLESSING.

Num. vi. 22–27.

"*And they shall put my name upon the children of Israel.*" How glorious *this* name!—the name of the triune Jehovah, ver. 24–26; the name into which all His people are baptised, Mat. xxviii. 19; the name of Him from whom all grace comes, 2 Cor. xiii. 14: the name of JEHOVAH, FATHER, Ex. iii. 14; SON, Ex. xviii. 20, 21; Isa. vi. 1, 3; Jno. xii. 41; and HOLY SPIRIT, 2 Cor. iii. 17.

This name He puts on all His people, Rev. ii. 17; iii. 12; not the name in word only, to designate those who are called by it, Rev. iii. 1, but in the fulness of the blessings which these names indicate.

THE FATHER'S: *to bless and keep.* And what blessing is there in life without the *love of the Father?* Jno. iii. 16; xvi. 27; xiv. 21, 23. Who are kept, but those whom His love keeps? 1 Pe. i. 4, 5; Rev. iii. 10; Jno. x. 29, 30; Rom. viii. 38, 39. *How* SAFELY *too* HE KEEPS! "*Not the least*

grain," Amos ix. 9; Isa. xl. 11; xliii. 1, 2; Ex. xxxiii. 14; 1 Sam. ii. 9.

THE SON'S: *to brighten by* HIS PRESENCE, Mat. i. 21; xxviii. 20; Heb. xiii. 5; to satisfy *with His grace;* "*be gracious unto thee*," 2 Cor. xiii. 14; Heb. iv. 16; 2 Cor. xii. 9. How truly the words "*make His face shine upon thee*" express the relation of Jesus to His church, for He is the face of God, Gen. xxxii. 30; Hos. xii. 4; 2 Cor. iv. 6. "*The angel of His presence*," Isa. lxiii. 9; Rom. v. 10; Heb. vii. 25.

THE SPIRIT'S: *to reveal the Saviour*, Jno. xvi. 14, 15; to show to us the *beauty of His person*, the *fulness* of His work; so to lift up HIS countenance upon us that, as from the sun's disc, so from His glory, Heb. i. 3, rays of light and love, of beauty and holiness, of sympathy and long-suffering, should penetrate our hearts and *transform us*, "by the renewing of our minds," *into the* same image, Jno. i. 16; Rom. xii. 1, 2; 2 Cor. iii. 18.

XXXIII. THE GOLDEN CANDLESTICK AND ITS LAMPS. Num. viii. 1–4.

Again is our attention drawn to the beautiful symbols of HIS LIFE *in the church;* of His light reflected from His people; of His relation to them as their *source of light*, Jno. i. 9; xii. 35; viii. 12; of their relation to Him as light-reflectors, Phil. ii. 15, 16; Mat. v. 14, 16.

The candlestick, ver. 4, is the Church, Rev. i. 20; ii. 1. *His* church, Eph. v. 25, 27, 32; i. 22, 23; the true church, which never can perish, Mat. xvi. 18; Isa. liv. 9, 10, 17; Rom. viii. 38, 39. *One* candlestick to show its *real oneness*, Col. ii. 19;

though in Rev. i. 20, seven, to show that though one and only one, it is yet distributed *throughout the world*, embracing all believers under its one faith and one hope, 1 Cor. i. 2; Eph. iv. 4–7; Rev. v. 8–10. It is *His church*, and yet it is also HIS LIFE *in that church;* His light *to that church*, Zech. iv. 11, 12; Rev. xi. 4; Jno. xvii. 23, for JESUS ALONE is the *true light*, Jno. i. 9.

In two respects the candlestick with its lamps unfolds to us the glory of Christ in His church, the beauty of that church *through Christ*, 1 Pe. ii. 9; 2 Thes. i. 10.

IN ITS WORKMANSHIP. "This work of the candlestick was *of beaten gold*," ver. 4, for it is all *His workmanship*, Eph. ii. 10; Isa. lxiv. 8; liv. 11–13; Ps. xc. 17; cx. 3. His blessed Son *redeemed* the church, Ac. xx. 28; 1 Pe. ii. 24. His Spirit sanctifies, purifies, and beautifies it, by unfolding in *His* word the glory of JESUS, Eph. v. 25–27; Jno. xvi. 14, 15; xvii. 17; Rom. viii. 29, 30.

It is not cast into its form. This would have been a *momentary* act, an act of *power;* it is *beaten* into its form, "*beaten work*," of "*beaten gold*," ver. 4. And such indeed is His church, in this as in other things like the *great Master* Himself, Heb. v. 8, 9. "He learned obedience by the things which He suffered." And so she SUFFERS, 1 Pe. i. 7; iv. 11, 12; Heb. xii. 6–8; Mal. iii. 3, that she too may learn *obedience*, Rom. i. 5; Heb. xii. 1, 2; and, suffering with Him here, share His glory hereafter, 2 Tim. ii. 11, 12; Ex. xxv. 17, 18; Heb. ii. 11. How beautiful the *flowers* of beaten work that ornamented the candlestick; yet it was only because stroke after stroke had fallen upon it, and

beaten it to a fineness that rendered it capable of being easily bent according to the Divine pattern, ver. 4; 2 Cor. iii. 18; Rom. viii. 29; 1 Jno. iii. 2, 3. Her beauty is indeed *of Him.*

IN ITS LIGHT. As in the *holy place*, Ex. xxv., the golden altar of incense symbolises the *intercession* of Jesus, Heb. vii. 25; ix. 24; 1 Jno. ii. 1, the table of shew bread represents the *bread of life*, Jno. vi. 48;—His flesh given for the life of the world: so the candlestick is Christ the light of the world, Jno. i. 9; the *only* source of light to the church. The candlestick, therefore, as representing Jesus was *always* lighted, but the lamps, the seven churches, the church *universal*, Col. ii. 19; Eph. iv. 16; v. 25, 30, were lighted from it, *from Him*, ver. 3, 4; Mat. v. 14–16; Phil. ii. 15, 16; Jno. xii. 35; Col. i. 17, 19; ii. 9.

There are then several aspects of this subject.

The MANIFESTATION *of light* TO *His church. From the unseen Father*, 1 Tim. vi. 16; Heb. i. 3; Jno. i. 18, *was light given*, Eph. v. 13. JESUS was the revealer, 2 Cor. iv. 6. Containing in Himself light from God, *the light of God*, He sheds it upon the church, Mal. iv. 1, 2. He is *her light*, and yet He *imparts* of the *true light* to His church, that she may be a *light bearer* for Him, Phil. ii. 15, 16; Isa. xliii. 10; I Pe. ii. 9; Rev. i. 20.

The MANIFESTATION *of light* IN *His church.* How fully and clearly this is shown in Zech. iv. 11, 12. There the candlestick is the church, the olive branches represent JESUS, the Priest and PROPHET, the *Intercessor* and *Teacher;* and the golden pipes, the means through which the unction flows through the heart of Jesus into the hearts of His people,

Jno. xvii. 17; xiv. 23, 26; xvi. 14, 15, through the word, Col. iii. 16; 1 Pe. i. 22, through prayer, Rom. viii. 26; Heb. iv. 16, 14, 15. Thus the light of the church is always fed by Him who supplies the *oil*. Coming in continued abundance from the *risen head*, Rom. v. 10; Heb. vii. 25; Ps. cxxxiii. 2, 3, it circulates through *all the members of His body*, Eph. v. 30; iv. 16; 1 Jno. ii. 20, 27; and reappears in them as the light of *truth*, Eph. iv. 15, of love, Eph. v. 1, 2, of purity, Phil. iv. 8, and of *sincerity*, 1 Cor. v. 8; or expressing all in one, in the light of *consistency*, 2 Thes. i. 10. Nor is she supplied from her *risen head* alone, but also from her living friend and guide, her present redeemer, for Jesus who lives *for her*, at the right hand of power, Heb. ix. 24, lives *in her also*, Rev. xi. 4; Col. i. 27; Jno. xiv. 23; and thus the candlestick is Christ our light, Christ in us, and Christ revealed to us by the Spirit's power, Rev. i. 4.

XXXIV. THE CLOUD ON THE TABERNACLE.

Nu. ix., x., xiv., xvi.

How clearly the meaning of the cloud is unfolded to us in ch. xi. 25. "*The Lord came down in a cloud.*" It was a symbol of the real presence of JEHOVAH the LORD among His people, Isa. lxiii. 9. The Patriarch's words had foreshown this, Gen. ix. 27, "HE *shall dwell in the tents of Shem.*" And what is the subject of all revelation but the fulfilment of this prophecy, showing how His "*delights were with the sons of men*," Pro. viii. 31; how His "*goings forth have been from of old, from everlasting*," Mic. v. 2; how He *went forth before the people*, Ps. lxviii. 7, for He had promised

never to leave, never to forsake; how *the brightness of the Father's glory*, Heb. i. 3, He yet dwelt with His people, and "*bare them and carried them all the days of old;*" and how when the warfare is over, He shall dwell in person and visibly, among His redeemed, Rev. xxi. 3; xi. 15; Isa. xxxv. 8, 10; and the knowledge of the GLORY OF THE LORD, ch. xvi. 42; Lu. ii. 9; Eze. xliii. 4; Jude 14; 2 Thes. i. 9; 1 Thes. iv. 15, 16, "*shall cover the earth.*" The language of the symbol then is "*God with us.*" Emmanuel, Mat. i. 23, the Eternal Son guiding in love, even before He was born into the world, Jno. i. 1, 14; xvii. 5.

But while we are beholding the *cloud* as it covers the tabernacle, let us learn the lessons it unfolds to us.

It teaches that the Lord is *always with His people*, Ex. xxxiii. 14, 16.

It shows WHY HE IS WITH US.—To *lead us* in our daily path, indicating when we are to rest, and when to journey, ch. ix. 18, 19, 22; x. 34; xiv. 14; Ac. xvi. 6, 7; 1 Cor. xii. 7, 11; Gal. v. 16. How beautifully this is expressed in Eze. i. 20. So guided by His presence, ver. 28, that "*whithersoever the Spirit was to go, they went.*" Oh how blessed to be led by Him always; to follow the Lamb whithersoever He goeth, Rev. xiv. 1–4; to feel His presence and to walk in His love, Eph. v. 1, 2, 8; iv. 15. To warn us against *sin and pride*, ch. xii. 5, 6, 10; xvi. 42–48, teaching us by terrible lessons that where He dwells *sin cannot dwell*, Rom. viii. 10, 11; and that if we would live with Him here and eternally, we must "*be holy, for He is holy,*" 1 Pe. i. 14, 15; Lev. xi. 44, 45. But above

all, so to train His people on earth, by companionship with Himself in *symbolical glory*, ch. xi. 17, 25; xii. 5, 6, that they must be able to enjoy the *unveiled glory of His very presence*, 2 Cor. iii. 17; Rev. xxii. 4; Isa. xxxiii. 7.

These are some of its lessons. Have WE learned them?

Num. ix. 25. Two Lessons are yet to be learned from this precious symbol of the Divine Presence: a Lesson of LOVE and a Lesson of GLORY. The *love* that underlies the whole edifice, Jer. xxxi. 3; Deut. xxxiii. 3. The *glory* that shall shortly crown the work of His love, 2 Cor. iv. 17. Thus the cloud that teaches us that He is *ever with us*, leading us, warning us, training us, preparing us for the unspeakable glory of His own home, also teaches us *how* He drew us to Himself, and *what* He is training us for.

THE LESSON OF LOVE. We must mark the note of explanation here, the tabernacle, *namely*, "the tent of the testimony," for this speaks of His love, the cloud that covered the tabernacle resting also on the MERCY-SEAT. And yet it is strange that here the first lesson given us is of WRATH, Ex. xxviii. 35, for in the presence of Jehovah is *wrath unless it be covered*, Lev. ix. 24; x. 1, 2; Num. xvi. 46–48, and the love shine forth instead, Lev. xvi. 13–15. But it is because of this, because of *wrath covered*, that it does teach us so strongly of His love, for HIS LOVE *it was* that covered the wrath, and in doing so covered the sins of all His people, 1 Pe. iv. 8; Ps. xxxii. 1, 2; Jno. iii. 16; Eph. v. 25–27.

The cloud rested *on the mercy-seat*, and between

the cherubim, the redeemed, Rev. v. 8–10; Eze. x. 20. The mercy-seat was JESUS, sustaining in His own person His redeemed from the law which was *hidden beneath*, Heb. ix. 4; Gal. ii. 19, and with it from all the sins of His people ("for *sin* is the transgression of the law"), 1 Jno. iii. 4; when the law is hidden its transgressions are hidden, and therefore the sins of all *whom He sustains*, of all the redeemed, Rom. v. 13; Ps. xxxii. 1, 2; ciii. 13, 14. How blessed, then, the lesson of love which the cloud gives, the guiding cloud resting on the mercy-seat, because the love of Jesus *covers all the transgressions* of all His people, 1 Pe. ii. 24; Isa. liii. 4–6, 10, 11; 1 Pe. iii. 18; 2 Cor. v. 21; Heb. ix. 27, 28; bears up in His own person, Ex. xxv. 18, 19, on His own *shoulders*, Ex. xxviii. 11, 12; Isa. ix. 6; Heb. i. 3, on His own *heart*, Ex. xxviii. 29, 30, by His *power*, Heb. vii. 25, and by His *love*, Jno. xiii. 1, all those who *lay their sins* on Him, Jno. viii. 24. No mercy without that love, Rev. vi. 16, 17; Jno. iii. 36; but abounding love, mercy without limit, glory that may not be described to all those who, shielded by Him, come boldly to the throne of grace, the mercy-seat, Eph. ii. 4, and like the cherubim, rest on the body of Jesus, Heb. x. 20, 10 (themselves of the same body, Ex. xxv. 19; Eph. v. 30; Heb. ii. 14, 16) while standing in His presence.

Num. xiv. 10. *The Lesson of* LOVE contained under the ark and its cloud, the symbols of His presence, has unfolded to us many precious truths: how He covers with His own body, Heb. x. 10; Ps. xxxii. 1, 2; Ex. xxv. 16, 17, 21, all our sins, the transgressions of His law, 1 Jno. iii. 4; how

He guides unweariedly through the wilderness of life, Ps. cxxi. 3–5, 7, all His people, in the pillar of cloud by day, and as a fire by night, ch. ix. 15–22, telling them when they can move with safety, ch. ix. 21, 22, and when they should tarry in their tents, x. 12, 33.

There remains yet for us:—

The Lesson of GLORY. But how abundant this is; revealing to us the glory of His *presence* among His people, Ex. xxv. 16, 22, ch. xii. 5, 6; xiv. 10; the *reality of communion with Him* which they enjoy, 1 Jno. i. 1–3; ch. xii. 6–13, but especially,

His glory in His Saints.

His glory in His Restored Temple.

On the foundation of His love rests His glory, Deut. xxxiii. 3; Rev. i. 5. First, He *loved* us, then He made us *kings and priests:* and so it is here; first, the love that *covers the sins*, their *transgressions of His law;* and then, on this blessed ground of perfect pardon and forgiveness, the change *from glory to glory*, 2 Cor. iii. 18, the preparation of their natures for companionship with Him and His angels, Mat. xxv. 31; for the mercy-seat that covered the law was of the *same matter* as the cherubim; and the *beaten gold* that covered the *one*, Ex. xxv. 18, encased also *the redeemed;* one with Him in love, in death and suffering, they are also partakers of the divine nature, 2 Pe. 1, 4; 2 Tim. ii. 11, 12; Rom. vi. 4, 5; Phil. iii. 20, 21. Very blessed then this shadow; the cloud of glory resting on the gold-covered mercy-seat; and between the gold-covered cherubim; Lev. xvi. 13; Ex. xxv. 22, in the *midst of His people* for ever, 2 Cor. vi. 16, 17; Rev. xxi. 3, 4; vii. 14–17; 2 Thes. i. 10.

How real also is the coming glory, the glory of His restored temple; of His coming and kingdom! Because of sin the glory is departed, 1 Sam. iv. 21; Eze. viii. 6, 9, 13; here is the sin, and therefore the glory departs, Eze. x. 4; xi. 23. But sin is forgiven; His glory covers it; the cloud stands above it; and therefore the *departed glory returns*, Eze. xliii. 4; xliv. 4; Col. iii. 4; 1 Thes. iv. 13–16; Jude 14, to fill for ever the dedicated temple which His own hands have raised, 1 Ki. vi. 7, 9, 18; viii. 6, 7, 10; 1 Pe. ii. 4, 5, 9; 1 Cor. iii. 16; 2 Cor. vi. 16.

XXXV. THE CENSER-BEARING HIGH PRIEST. Num. xvi. 46-48.

How solemn the lessons in which the Old Testament abounds: lessons of mercy, indeed, but also of *wrath*, 2 Pe. ii. 5, 6; Jude 7, 11; Mat. xxiv. 37–41. And yet, although lessons of wrath, Ps. cxxxvi. 15, 26, unfolding to us richly the long suffering and mercy of our God, 2 Pe. iii. 9. If the dead lie around, Num. xvi. 47, 49, yet the *High Priest*, the *Atoner*, stands in the midst, ver. 48.

We have then here a lesson of mingled mercy and wrath; or, rather, of *mercy staying wrath*, 2 Sam. xxiv. 16.

THE WRATH FIRST. How *real* is this, ver. 46, 49, illustrating the solemn words of the prophet, Eze. xviii. 4; Rom. vi. 23. Why then do any now say that God is so loving that He cannot be just? Rom. iii. 25, 26; 1 Jno. i. 9. Is not the wrath real in ver. 32, 33, 35? Was not the plague real in ver. 46, the deaths in ver. 49? And if wrath fell then on them that sinned, shall it not fall again? Jno. iii. 36; Rev. vi. 15–17; Rom. xi. 22. The

wrath then was *real;* our question is one only; how may it be avoided?

"*He stood between the dead and the living.*" Thus the question is answered in God's holy Word. The interposing High Priest *saves the living from the place of the dead*, ver. 48; Heb. iv. 14; 1 Pe. iii. 18. There are here then the following four subjects: the Incense, the Altar, the High Priest, and the staying of the Plague.

The INCENSE. The power of the high priest, founded on sacrifice was exercised in his *intercession*, Heb. vii. 25, 26; 1 Jno. ii. 1; Lev. xvi. 12, 15. For what is the *sweet incense* but the intercession of Jesus our great High Priest, Jno. xvii. 15, 17, 20, 24; Rev. viii. 3. And when "*beaten small*" does it not teach that our minutest concerns, our cares, and sorrows, are all laid before Him who is able to sympathize with us in our infirmities, Heb. ii. 14, 17, and who bids us let "*our requests be made known*" to Him, Phil. iv. 6; and again in Lev. xvi. 15, does not the *sprinkled mercy-seat* teach us that the high priest's work in sacrifice avails before the throne of grace, so that to every soul *needing it* there is mercy and grace to help in time of need; power to hear the prayer; power to *stay the plague*, Heb. iv. 16. The wrath, therefore, else certain to fall, is averted by the interceding High Priest. The *plague*, Rev. xx. 14, may be averted by the INTERCESSOR.

We have seen the power of the *Intercessor*, the efficacy of *intercession*, ver. 48. We have next to consider on what this power rests.

The power of Intercession to *atone*, ver. 47, to make God and man *at one*, Eph. ii. 14–18, rests

on the *altar* and the high priest, ver. 46, 47. The incense that availed to make the "*atonement for the people*," ver. 47, *was kindled by fire from off the altar of sacrifice*, ver. 46; Lev. ix. 23, 24. The fire that consumed the *sacrifice*, Ps. cxviii. 27, must also kindle intercession, and the kindled incense must be waved by the atoning high priest, ver. 47.

What precious truths are given to us here. Intercession avails to save from death, from ruin, from *the plague*, ver. 47; Jno. xvii. 15; and its power arises from His *cross and passion;* from the *altar* at *Calvary*, 1 Thes. v. 10; Isa. liii. 5, 6; from His glorious resurrection and ascension, Eph. iv. 8; and from the *power of our High Priest, who pleads in the presence of God for us*, Heb. ix. 24; vii. 25–27. How blessed then to connect with these, *the staying of the plague*, the leprous plague of polluting sin, Lev. xiii. 5; the desolating hand of the destroyer death *may be stayed*, Lu. vii. 14; Hos. xiii. 14, if only from the altar of His sacrifice fire may be drawn to kindle the incense.

But are not these only shadows? Passing shadows from a history long closed? Oh how very blessed to *know* that these *are* all indeed shadows, not thrown from the past and its records, but from the "*heavenly things themselves*," Heb. ix. 23; and that all is *real*, every word, a word of *truth* and glory to us.

But they must be *really* apprehended, Isa. lv. 10, 11; 1 Thes. ii. 13, not heard with the ears only, but received in the heart, Rom. x. 9, 10; Eze. xxxiii. 30–33; Rev. iii. 6, for the plague is stayed only for those who are *partakers of the*

altar, 1 Cor. x. 18; and "*eat of the Sacrifices*," Ex. xxix. 33; Jno. vi. 53, 54; who believe so truly in the Son of God as their atoning Priest, Heb. ii. 11; that when they sin they lift their eyes to their Advocate on high, 1 Jno. ii. 1; and pray that the incense cloud may arise, Rev. viii. 3, before the plague deepens, Rom. viii. 26; Jno. xvii. 20, 17; and whose fellowship is with the Father and with his Son Jesus Christ, 1 Jno. i. 3.

XXXVI. AARON'S ROD.

Num. xvii.

How striking the lessons given in the Word concerning the things pertaining to eternity! But all are intended to impress us with the *reality* and *truth* of coming glory, 1 Cor. x. 6. In this chapter, two lessons are peculiarly prominent.

First:—THE TRUE PRIESTHOOD; *whose it is*. How clear the decision! It belongs to him only whose rod *brought forth blossoms*, ver. 8; Heb. v. 1–3; iv. 14; to Him only who ever liveth to make intercession for us, Heb. vii. 25; who alone was made, not after the law of a carnal commandment, but after the power of an endless life, Heb. vii. 16. "*Our bones are dried*," Eze. xxxvii. 11; and He alone is our Priest, who can infuse *life into the dry rod*, ver. 8, 10; Eph. ii. 2; Jno. v. 21; xiv. 19. And just as Aaron's name was written on the rod of LEVI, ver. 3; so is His name written on all who join themselves to the Lord as *true Levites*, 1 Cor. vi. 17; Isa. lxvi. 20, 21, and they also shall *share His priesthood*, Rev. i. 5; v. 8–10; iii. 12. Where, then, is the priesthood now? It is vested *solely in Him*, Heb. vii. 23; who died to

atone for our sins, Heb. ix. 14; who lives to plead for all who look to Him, 1 Jno. ii. 1; Jno. vi. 37; who, in the power of that priestly intercession, is now preparing places for all who love Him, Jno. xiv. 1, 2; 1 Pe. i. 4, 5, and who meanwhile raises *all the members of His body*, Eph. v. 30, of every class, of every rank, to that *spiritual priesthood*, in which they can "*present their bodies*" to Him, Rom. xii. 1, 2; viii. 11, in anticipation of the time when He shall present them all to Himself, a "*glorious Church*," Eph. v. 25, 26.

Second:—THE AVENUE *by which this priesthood was reached.* First, the *dry rod*, then the buds, the blossoms, the fruit. First, the rejection and death, then the exaltation and life: first, the self-denial, then the fruit abounding to the Father's glory. How beautiful, in this light, the Redeemer's work! Isa. liii. 1–6. JESUS, who being in the form of God, was equal with God, Phil. ii. 6–8, "*made Himself of no reputation*," and became *obedient unto death*, that, from the root out of the dry ground, 2 Cor. viii. 9, in the fulness of a new life, might arise the *olive trees*, Zech. iv. 11, 12; abounding with oil for its fellows, Ps. xlv. 7; Heb. i. 8, 9; Ps. cx. 2.

But then, while it points to the dry ground and the sapless rod, the symbol before us also points *to the life* which, *arising within it, shot forth from it*, and covered it with glory and beauty, ver. 8. In the life and sufferings of Jesus, in the sorrows that oppressed Him day and night, Ps. xxii. 1, 2, in the agony of Gethsemane, Mat. xxvi. 36–46, in the weight of woes that rested on Him at all times, Jno. xii. 26–30, we see clearly and distinctly how

the plague of sin, were it not for Him, would have withered up the fountain of human life, and left man indeed as a *dry rod.*

It is very blessed then, to see *the beauty of those buds* and *blossoms* that, the life of sorrow and suffering over, clothes in Jesus and in His people, an else dry and sapless humanity.

It appeared by anticipation at the cradle of Jesus, Mat. ii. 11, when the wise men clustered round the wondrous Child. It was seen in the earlier life of Jesus, when the world's learned ones marvelled to see in one so young, such surpassing wisdom, Lu. ii. 41–47, 51. It was revealed to the Baptist when, speaking of the Saviour, he said, "*we beheld His glory, the glory as of the only begotten of the Father,*" Jno. i. 14. It appeared again at Cana in Galilee, when He "*manifested forth His glory,*" Jno. ii. 11; and "*His disciples believed on Him.*" It shone forth calmly and deeply at the grave of Lazarus, when a power truly divine spake from His lips, Jno. xi. 40, 35, 43. On the Mount of Transfiguration were seen rays from the brighter glory that shines perpetually in the higher life, Mat. xvii. 2–4; 2 Pe. i. 16, 17; and after His cross and passion, after His precious death and burial, what were those manifestations of a life beyond the grave, of a life that death could never henceforth assail, but the buds and blossoms that shot forth in unequalled beauty and grandeur, from what many had looked on as only a dry rod and a sapless branch. Lu. xxiv. 13–32; Jno. xx. 14–18.

When we remember that these are glimpses of the *glory of* OUR HUMAN NATURE, IN JESUS and *through Jesus*, and that, in the power of a risen

life, He now *appears* in the presence of God *for us*, Heb. ix. 24; ii. 14, how very precious are those revelations of heaven's light and glory in *His* person. How satisfying these proofs of a life beyond the grave, Jno. xiv. 19; xi. 25, 26; of a glory that neither sin nor sorrow shall ever dim, Isa. li. 11; xxxv. 10.

But the life of Jesus is OUR LIFE, the glory of Jesus is OUR GLORY, Tit. ii. 11, 12; Rom. v. 4, 5; Mat. xiii. 43; for the name of Aaron was *written on the rod of Levi*, ver. 3; Jer. xxiii. 6; xxxiii. 16, and all *true Levites* shall share, therefore, the glory that God has given to Him, Jno. xvii. 24.

We have not here then merely *proofs* of a better life, but, as in *buds and blossoms* from a *dry rod*, the blessed realities of a higher glory already begun, Jno. v. 24; vi. 47; Col. i. 12, 13, seen in His resurrection and glory, in the beauty of His human character, 1 Pe. ii. 19–22; and anticipated truly and really in *our own souls*, Rom. viii. 16; 2 Cor. i. 21, 22, when planted together in the likeness of His death, Rom. vi. 5; Ps. xcii. 13; when, instead of dry rods, we shall be all trees of the Lord, Ps. i. 1–3; civ. 16; Jno. xv. 16.

XXXVII. THE ASHES OF THE RED HEIFER.

Num. xix.

There are two subjects in this chapter: the one unfolding the *person and work of Jesus*, ver. 1–10; the other the *application of His work to the souls of His redeemed people*, ver. 11–22.

THE PERSON AND WORK OF JESUS. It is but one passage of many, that distinctly announce the

precious truths of His cross and passion, and yet its language is beautifully clear and expressive.

His purity, ver. 2. The horned victim for *sacrifice* refers of course to the *Lamb of God*, Heb. ix. 13, 14; Jno. i. 29, but the language of the passage points to the deeper truth of His *sinless* and *Divine nature*. "*Without spot*," "*wherein is no blemish*," are explained in Heb. vii. 26–28; Isa. liii. 4, 5: they teach simply and explicitly that Jesus was *sinless;* and when we ask how he could be *sinless*, if a man, and in the truth of man's nature, they answer, as in Gen. xxii. 8; 1 Pe. i. 18, 19; Lu. i. 35, as *God's Lamb*, as *God-man*, Jno. i. 14. He was not a *man* only, which he was in very truth, but also *God in man*, 1 Tim. iii. 16, Emmanuel (God with us); and, because "*the Second Man, the Lord from heaven*," "*He knew no sin*," 1 Pe. ii. 22.

His substituted life, ver. 3. "*One shall slay her before His face.*" Modern teaching makes, rather tries to make, Christ only an *example;* but, while the Word of God points clearly to Him as the *model man*, 1 Pe. ii. 19–24; Rom. viii. 3, 4; Isa. lv. 4, it states fully and emphatically that none can follow Him, unless they stand on the ground of His atoning work, Jno. vi. 37; 1 Cor. iii. 11, for these are the words spoken of His followers, "*by whose stripes ye were healed*," Isa. liii. 5; *they are* "*redeemed*," "*ransomed*," "*bought with a price*," "*washed in His blood*," words which cannot refer to an example, but to an atonement, 2 Cor. v. 17–19, 21; Isa. xxxv. 10; 1 Cor. vi. 19, 20; Lu. i. 74. Notwithstanding, then, all modern errors, the glorious truth remains for the church of God, that, besides His example, we *have* peace through the blood of the

cross, Eph. ii. 14, 17; Col. i. 14, 20, 21; for He "*died the just for the unjust*," 1 Pe. iii. 18, and *gave His life a ransom for many*, Mat. xx. 28; Mark x. 45; 1 Tim. ii. 6.

His Eternal Priesthood. "*Ye shall bring her to Eleazar the priest*," ver. 3, "*and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle*," ver. 4.

Again impressing the lesson of *blood;* but before it speaks of the sprinkling of His blood, it would raise our eyes to Him who died to save, but *lives* to apply the merits of His precious death, to all who look to Him for salvation, Isa. xlv. 22; Heb. ix. 28; Rom. v. 10.

Oh how very comforting to the soul that needs help, to remember that it is laid "*on One that is mighty*," Ps. lxxxix. 19; on One that is able to save, Isa. lxiii. 1–5, 9, on One who not only laid down "*His life for the sheep*," Jno. x. 11, 15, but who "*offered Himself*," Heb. ix. 14; not only the Victim offered, but the Priest who offered, Heb. vii. 28, 16, 23; and therefore One who LIVED *before the victim's life* began, Jno. xvii. 5, who was *first* "*in the form of God*" before He "*took upon Him the form of a servant, and was made in the likeness of man*," Phil. ii. 6, 8; who was made "*not after the law of a carnal commandment, but after the power of an endless life*," and is therefore "*able to save;*" and it is because of that offering, because *blood has been shed*, that the High Priest sustains all His people on His shoulders, Ex. xxviii. 9–12, and bears their names "*upon His heart*," 29, 30; xxix. 20, 21, 1. It is the blood that maketh atonement, Heb. ix. 22; Lev. xvii. 11; that giveth life to our

life, Gal. ii. 19, 20; that giveth power to *His intercession* as our Priest, Lev. xvi. 14, 12, 13, 11; Jno. xvii. 20; v. 24.

And now we have remaining a twofold application of these truths: to the careless, and to the child of God.

For the careless, what can be more solemn than the lesson here given as to the *result of sin?* "*Without the camp*" are the significant words that announce the destiny of the unbeliever, and, unless JESUS be his SUBSTITUTE, ver. 5, then the wrath that fell on Him, for the believing soul that trusts Him, 1 Jno. v. 12; Rom. viii. 1; iv. 25, must fall *for ever* on him who rejects or disregards, Heb. ii. 1–3; and *himself*, ver. 5, shall for ever, "*without the camp*," suffer the penalty of rejection, Lev. xiii. 45, 46; Rev. xxii. 15; xxi. 27; 1 Sam. ii. 9; Mark ix. 44, 46, 48.

For the child of God, for all, how blessed the provision for the removal of sin! "*The priest shall take of her blood with his finger and sprinkle of her blood directly before the tabernacle*," ver. 4; "*before the tabernacle*," *towards* the mercy-seat, in the presence of the Lord, as if appealing to Him to pardon because of His blood; pleading for the sinner, for HE died to atone for sin; and "*seven times*," because its efficacy is all sufficient, His atonement is "*full and perfect*," and, while "*without shedding of blood there is no remission*," through His blood we have "*access to the Father*," Eph. ii. 18; "*boldness to enter into the Holiest*," Heb. x. 19, 20.

Oh how blessed the prospects opened up because of His death, life, and immortality! Light and

glory, beauty of character and holiness, friends and JESUS, God and love, *for ever and ever.*

XXXVIII. THE WATER OF PURIFICATION.

Num. xix.

In our last subject, ver. 1–10, the work of our blessed Lord for us, His priestly work in offering Himself "without spot to God," Heb. ix. 14; and His expiatory sufferings, ver. 3, 4, as our Victim, Mar. x. 45; were set before us. We have now to consider the application of that work to the soul of man, and the deep need that unceasingly demands its cleansing power.

There are three lessons within this portion:—

1. The exceeding sinfulness of sin, ver. 11–16.
2. The facility with which it may be contracted, ver. 11–16.
3. The purifying power of the "*water of separation,*" ver. 18–22.

THE FIRST is *the lesson* of all Scripture, taught in every page, Rom. iii. 10–19; but how expressive the language here. "*He that toucheth the dead body,*" ver. 11, 15, 16; as if He would impress upon us a true sense of the holiness of GOD *our Father*, 1 Pe. i. 15, 16; the beauty of holiness in JESUS our Redeemer, Ps. xc. 17; the perfect happiness, love, and peace that dwells in heaven among His holy angels and "*the spirits of the just made perfect,*" Ps. cx. 3; xcvi. 9, and the impossibility of "*anything that defileth*" finding entrance there, Rev. xxi. 27. In order to this, the *nature of sin must be understood.* It should be to the believer, to him who is "*of the household of God,*" Eph. ii. 19; as the corruption of the

grave; so that he would *find no more pleasure* in sin than in contact with the decaying remains of the dead, but should shrink with instinctive dislike from one as from the other, 1 Jno. ii. 15, 16; 2 Cor. vi. 17; for sin is *more polluting*, and defiles more deeply, inasmuch as moral evil, impurity, evil thoughts, and worldly pleasure, leave stains *on the soul* and *conscience*. It is to JESUS and His saints as *the open grave, as corruption*, ver. 18; and should be so *to all His people*, Isa. lx. 21; Ps. xlv. 7, for God will reject from His presence every impure thought, and every soul then found *harbouring impurity*, Ps. cix. 17. "*He loved cursing*," "*he delighted not in blessing*," therefore the blessing shall be "*far from him*," the cursing shall "*come unto him*," he shall be "*cut off from among the congregation*" as one "*unclean*," ver. 20; Lev. xiii. 46.

How great is the facility for sin. "*Free among the dead.*" This indeed describes the believer's position, "*alive unto God*," but yet standing among those *dead in sins*, Eph. ii. 1, 2; living in their midst, Phil. ii. 15, 16; Isa. vi. 5, and breathing an atmosphere laden with pollution and temptation, Cant. ii. 2; Ps. lvii. 4, 6; 1 Pe. v. 8. How easy, then, to *touch* the dead, when we are surrounded by death. How easy to become defiled by the grave, ver. 18, when we are in the midst of those whose "*throat is an open sepulchre*," and "*the poison of asps is under their lips*," Rom. iii. 13; Ps. v. 9; Num. xxi. 6; Eph. vi. 12; Ps. x. 4–11. How earnest then we should be in keeping our garments, lest they should become "*spotted*" with disease, Rev. iii. 4; Lev. xiii. 47, 49, 52; Jude

23; Ja. i. 27, in avoiding the path of sin, knowing to what it leads, Pro. iv. 14, 15; vii. 27, in repressing thoughts of sin, which, while they leave *their own stain* within, inevitably prepare us for acts of sin when the occasion occurs, Ps. li. 6, 10; Jno. iv. 14, 24, and should we not also remember, that while dangers abound around, and sin and death lie in our path, there is within us a voice that says "*to corruption, Thou art my father; to the worm, Thou art my mother,*" Job xvii. 14; a law that when we would do good, evil is present with us, Rom. vii. 21. It is not enough then *to know* that death is around, but feeling the evil within, to cling the more closely to Him in whom alone we can ever abide safely, Jno. xvii. 15; xv. 4–7.

Our last subject is a blessed one. However defiling the sin that has stained the soul, Isa. i. 18; 1 Jno. i. 7, His precious blood cleanses and purifies, Rev. vii. 14–17, and makes us at last more than conquerors through Him that loved us, Rev. xii. 9; Rom. viii. 37. How beautiful then here, the fine typical outlines of this salvation in its cleansing and in its purifying power.

The "*ashes*" from the *slain victim*, ver. 17; the "*running water*," the constant symbol of the *living Spirit*, Jno. vii. 37–39; iv. 14; Eze. xxxvi. 25–27; 1 Jno. v. 6, both combining to show the sinner that the power of salvation is ever *two-fold:* the power of the blood, ver. 4, to justify, to atone, Rom. v. 1; viii. 1; 1 Jno. i. 9; the power of the Spirit to purify, to beautify those partakers of the blood, Eph. ii. 19–22; Phil. ii. 11, 12; 1 Pe. i. 22; 1 Thes. ii. 13; with their *blended* symbols, the unclean *must be sprinkled*, ver. 19, not with *either*

but with BOTH, for *purity* must ever belong to His redeemed, as truly, though not as fully, as it belongs to Himself, 1 Cor. v. 7, 8; Jno. xii. 26, 27; 1 Jno. iii. 2, 3. Sprinkled with this (and the cedar wood, the hyssop, the scarlet, ver. 16; Lev. xiv. 4–6; Jno. xix. 29), justified by His blood *on the third day* (when His work was *completed in time*, 1 Cor. xv. 4, 17–20; Rom. i. 4), whatever may have been the defilements of the past, the sinner once so unclean, shall on the *seventh* day, the day of His millennial glory, be found for ever purified, ver. 19; Col. iii. 4.

XXXIX. THE ROCK GIVING FORTH ITS WATERS. Nu. xx.

Again this miracle recurs: *the water from the rock;* but not as a repetition of the former, Ex. xvii. 6; for that was wrought at the *beginning*, when the Lord's people were entering on the forty years of wilderness wanderings; but this was near its close, when they were about drawing towards Jordan to cross to the Canaan shore.

The Apostle Paul, in referring to the former, uses a remarkable expression—*they drank of that rock that followed them*, 1 Cor. x. 4; from which we learn that the water appears before us under a third aspect, as *following* the people of God throughout, from the beginning quite to the close of their dark and troublous wanderings.

These references give us the prophetic aspect of this miracle. The central one, 1 Cor. x. 4, its spiritual teachings.

The first, the water from the smitten rock, we considered at length in earlier pages—see *p.* 26.

Its reference is clear:—to the *crucified* Saviour, to Him who was "*smitten of God and afflicted*" for us, who "was *wounded* for our transgressions," who "was *bruised* for our iniquities," Isa. liii. 4–6; who gave "His life a ransom for many," and died that we might live, Mar. x. 45; 1 Pe. iii. 18. The smitten rock can only be this crucified Jesus, and the waters from this rock the Spirit's influences flowing from His cross, Jno. vii. 37–39; Gal. iv. 4–6; to teach that where His blood seals for safety, Ex. xii. 13, where His blood cleanses from the dark stains of sin, 1 Jno. i. 7, there *invariably* His Spirit dwells; to purify, Rom. viii. 11; to cleanse, 1 Pe. i. 22, that His redeemed ones may, by those precious influences, be so changed that the Father may be glorified in them, admired in them, 2 Thes. i. 10; and have a desire to the work of His hands, Eph. ii. 10; Job xiv. 15.

This outpouring, the first, Ex. xvii. 6, corresponds to the former rain of the prophet Joel, ch. ii. 23; for by it was the church watered when gathered first from the murmuring Jews, and from the idolatrous Gentiles, Acts ii. 1–12; x. 45. But there is also the *latter* rain, Joel ii. 23, the outpouring of the Spirit's influences; not to water the seed sown, but to ripen for the coming harvest, Joel ii. 28.

How blessed to anticipate this outpouring! To wait for those droppings out of the divine fulness, under which, raised from her slumbers, the Church of the redeemed shall stand ready to receive her coming Lord, Mat. xxv. 5, 10.

Of this outpouring the prophet Ezekiel speaks, ch. xxxvi. In the earlier verses, the restoration and revival of the Lord's work in Israel is brought

before us, ver. 8, 9, 17, 25; then he passes on to the glorious promise of the Spirit's influences and indwelling, ver. 25–28. In ch. xxxvii., the restoration of Israel, the quickening into life, and clothing in beauty the *dry bones*, ver. 11–14, the reunion of the ten tribes, still dispersed, and the house of Judah, ver. 19–22; and the establishment of a glorious kingdom under the one King, the one Shepherd, ver. 24, David, Jno. x. 14; Eze. xxxiv. 11, 12, 16. Then comes the final outburst of evil, ch. xxxix., under Gog and Magog, of which Rev. xx. 6–10 also speaks; and last of all the Temple of God, ch. xl., rising in its beauty and glory for an habitation of God, through the Spirit, ch. xliii. 4; xlvii. 2; Jno. vii. 39; iv. 14; Eph. ii. 21, 22; 1 Pe. ii. 4, 5; of which Rev. xxi., xxii. also speaks, closing the inspired records by this vision of the Church's glory.

For this latter rain we wait, Eze. xxxvi. 25–27; Joel ii. 28. Its droppings have been felt in various places already, for the Lord is reviving His church, and awakening His people into life and love; but we wait for its *fulness;* we can say with the dying patriarch, we have "*waited for thy salvation, O Lord,*" Gen. xlix. 18. Nor do we wait in vain; the droppings have already begun; the outpouring shall soon be here, Heb. x. 37; Jude 14; Acts i. 11. THE LORD IS COMING, 2 Thes. iii. 5; Rev. i. 7; xxii. 20. Oh what a prayer for us this closing verse.

From the prophetic view that points to the coming glory, we now turn to one that tends expressly to *preparation* for that glory, the view indicated in 1 Cor. x. 4; where the Apostle shows

that although we look for an abundant out-pouring shortly, yet we have now the water from the ROCK *which follows us.* Here, therefore, old truths, doctrines yet in force, ere yet His coming inaugurates a new era, are brought before us to be *again considered*, Jer. vi. 16.

And *first* the *character* of Israel, of that Israel which had received so much from His abounding mercy, Ex. xv.; Ps. cxxxvi. Still *chiding*, Num. xx. 3; *murmuring*, ver. 4; preferring death, ver. 3; to their hope of glory, ver. 5. Oh how true God's words about man, Ps. viii. 4; how wondrous *His* salvation, that such a one as man should be in glory! 1 Cor. vi. 10, 11.

But is it not because of *God's character*, ver. 6, God's faithfulness, God's name, God's glory; "*The glory of the Lord appeared unto them,*" ver. 6. Who is THE LORD but Jesus? 1 Cor. x. 9; Jer. xxiii. 6; Jno. i. 18; and what is *the glory* but that seen *in the face of Jesus?* 2 Cor. iv. 6. Therefore, they who sinned *were not consumed*, for Himself *bare their sins.* Oh how blessed that word, "*the same yesterday, to-day, and for ever,*" Heb. xiii. 8. Blessed indeed that unwearied long suffering, that *unchanging love*, 2 Pe. iii. 8, 9; Jno. xiii. 1; Jer. xxxi. 3; Deut. xxxiii. 3.

"*It shall give forth His waters,*" for *fresh supplies* are *His* remedy for His people's murmurings and weaknesses; a more abundant outpouring from His own fulness, Jno. i. 16; that prevailing sin may be quite overcome through abounding love, Gal. iv. 5, 6; Eph. i. 13, 17, 18; iii. 17–19. How precious this assurance to His people in their deep needs and sorrows: "*it shall give forth His waters,*"

those blessed streams of *grace*, of *sympathy*, and *love*, poured by the Spirit, the life giver, into the hearts of the mourners in Zion, Isa. lx. 1–3; Cant. iv. 15; those refreshing showers, Joel. ii. 28; that fertilise and refresh the thirsty soul, amid a dark and barren wilderness, Isa. xliv. 3; Eze. xxxvi. 25–27; sometimes *in the Word*, Isa. lv. 10, 11; sometimes in His *providential leadings*, Isa. xxx. 21; Eze. i. 12; Gal. v. 16, 25; often, *very often*, in *prayer* and *praise*, Isa. lxv. 24; Ps. xxxii. 7, 8; 1 Jno. i. 1–3. Oh how very sweet to hear that voice in the still prayer hour; to know that the Spirit of grace is ready *to fill* the hearts of all His waiting saints, who long to draw from His fulness, Jno. i. 16; Eph. v. 18; 1 Cor. xii. 7; Rom. v. 5; to feel that the *oil*, the blessed unction of His truth and love, is flowing from the heart of Jesus into our own, Zech. iv. 11, 12; and that He is dwelling in us, Rom. viii. 9–11; keeping our hearts, 1 Pe. i. 5; Jno. xiv. 23, and purifying our souls, 1 Pe. i. 22.

How abundant too are the supplies which He provides for those who ask, "*exceeding abundantly above all that we ask or think*," Eph. iii. 20. Ask what we may it *cannot be too much*, for He has promised and He cannot lie, Tit. i. 2; Rom. viii. 32; the rock gives forth its waters, and we have but to ask that we may receive. And what receive? Spiritual life, peace, blessedness, and glory for ourselves, for our children, Mat. xviii. 19; Mar. xi. 24, for all who are dear to us in life. How important to remember in all this that it is the SPIRIT who pleads *successfully* in us. We know not what to pray for as we ought, but He pleads *in our hearts*,

Rom. viii. 26; and the prayer is heard and answered, 1 Jno. v. 14, 15. Is it not well then for us to ask, Why we *have* not? Ja. iv. 2; Why we *ask not* so as to have? Lu. xi. 14; and, Is the Spirit *really* within us, and not only so, but springing up like the waters of a living fountain unto endless life? Jno. iv. 14.

Oh that we had, or were really looking for, fresh supplies of His life-giving Spirit; that we were *filled* with the Spirit, *full of the Holy Ghost and of faith*, Ac. xi. 24. "And of faith:" Why this, here? Because faith asks and faith receives, Ja. v. 17; Mar. xi. 22, 23; and when we speak of the Holy Ghost, and long for His influences, God would remind us *we have not because we ask not.*

Why did God suffer His people here to want water? Did not He who redeemed them love them? Heb. xiii. 5. Was it not that they might feel the want, and that prayer might be thus drawn out? Jno. ii. 3, 4. And thus we too are left, that, feeling our need, and longing for fresh supplies, we may *speak to the Rock*, 1 Jno. i. 3; Jno. xiv. 13, and *asking* may *receive*, 16, 17.

How *must the waters be brought forth?* ver. 7–13. This is our closing subject in connection with this passage, but under it we have some precious truths, some solemn warnings.

We have already referred to Ex. xvii. 6, in order to show that a supply of water was given to Israel on *two occasions:* at the beginning of their wanderings; and, nearly forty years later, at their close. We now again turn to that *earlier* effusion, in order to note the difference as to the *way* in which the waters must be *brought forth.* In Ex. xvii. 6,

"*Thou shalt* SMITE *the rock.*" for this was the *first* occasion; and the Saviour Himself shows that until He had been smitten, the waters could not come forth, Jno. xvi. 7; xii. 32, 33; vii. 37–39. The *death* of Jesus first, and *then* the gift of the Spirit's influences; the *cleansing of the soul* first in the blood of Christ, justification, pardon, and righteousness, through His atonement, Rom. iv. 25; v. 1; viii.; Isa. liii. 5, 6; lxi. 10, and then the sanctifying, justifying power of the Holy Ghost, Jno. xvii. 17; 1 Thes. ii. 13; 1 Pe. i. 22, quickening and transforming, Rom. viii. 11; xii. 1, 2, that the justified may also be changed and beautified.

Now in this earlier miracle, Ex. xvii., two things are manifest: that the *waters* flowed from the *smitten* rock, and that they followed the church, 1 Cor. x. 4; *abounding*, Eph. v. 18, and *abiding;* that the work of the church's justification was done, *finished ere they began to flow*, Jno. vii. 39; and if finished then, *never* to be repeated, Heb. x. 14. The *Holy Ghost was not yet given because Jesus was not yet glorified;* from this it follows that when the Holy Ghost *was given*, Jesus *had been glorified*, when the waters began to flow, the rock *had been smitten.* The Redeemer had died, the just for the unjust, and the Church stood justified by His death.

The terms of the *second* miracle are very different from those used in Ex. xvii.; here we read, Num. xx. 8, "*Speak ye unto the rock before their eyes*," not *smite*, but "*speak ye;*" for now the rock had been smitten and it needed only the word of faith. Christ has suffered and *it needs not to smite Him again* in order to obtain the Spirit's influence.

"*By one offering He hath perfected for ever them that are sanctified*," Heb. x. 14. They should not have smitten then but only *spoken* to the smitten rock, and because they smote, sin was contracted, guilt incurred, and the penalty inflicted, ver. 12. As a mere historical fact this arrests our attention; but as part of the type-teaching of the Old Testament, it affords truths of deep and blessed importance:—That a *repetition* of that one offering cannot be made without guilt incurred, without a penalty to be inflicted, Heb. ix. 25–27; x. 10, 20–22. The doctrine of Scripture is clear and unmistakeable: "*The Lord hath laid upon Him the iniquities of us all, and by His stripes we are healed.*" Isa. liii. 5, 6. If *healed* really, why do we look for a *repetition of that act of sacrifice* by which we are healed? Was not the sin of Moses this, that when God said, "*speak ye to the rock*," he smote it instead of speaking to it? And do not the words teach us also, that where we need and desire the Spirit's influences, Eph. v. 18, it is not by a *sacrificial act* we obtain it, but by speaking to the rock already smitten. We need then to rest in all our needs on the atonement once made, and recognising in Jesus our *only Priest*, Heb. vii. 23, to rest in His finished work, knowing that now "*there is no more offering for sin*," Heb. x. 17, 18. That *faith* and the *prayer of faith* avails to draw forth from the smitten Saviour abounding supplies of grace. How blessed now the words, "*Speak ye* to the rock," 1 Cor. x. 4; assuring us, as they do, that whatsoever we shall ask the Father in His name, that He will do, Jno. xiv. 13, 14. He gave that rock *to be smitten:* He sent His Son to

be crucified for us; He delivered Him up for us all, and "*how*," asks the Apostle, "*shall He not with Him also freely give us all things?*" Rom. viii. 32; Mar. xi. 24. In smiting the rock again, Moses *sanctified not God* in the eyes of the children of Israel. It is only by *resting* in that One Offering, by praying in the confident assurance that His death is the ground of every blessing, that we honour Jesus and sanctify God, Num. xx. 11, 12.

How blessed too to remember, that they who honour Him thus, shall be honoured by Him in *bringing souls into the land*, ver. 12; Jno. xii. 32; iii. 14; Ps. cxxvi. 5, 6.

XL. THE FIERY SERPENTS.

Num. xxi.

There are three Lessons contained in this portion:—

1. The nature of God's dealings with His people as a moral Governor, ver. 1–6.

2. The realities of the unseen agencies arrayed against His people, ver. 6, 7.

3. THE REMEDY (in type).

God's dealings with His people as their MORAL GOVERNOR.

How frequently we meet with details of sin and rebellion in the inspired history of His people. Yet He loves to *cover* sin, Psa. xxxii. 1, 2; Isa. xliv. 22. Why then so constant a record of sins, so fearful an exposure of their corruptions? ver. 4, 5. Chiefly that His children may see *what sin is;* how impossible that sin can lurk in the characters of those who are to dwell with Him in glory, Ps. xv., xxiv.; and how earnestly, then, they should

strive against sin, and purge out "*the old leaven*," so as to be "*a new lump*," 1 Cor v. 7, 8.

But in order to strive successfully, we must have before us, our true characters; God's *view of sin*, even in His own people; and God's mode of expelling it.

Do not verses 4, 5, with many similar ones, as ch. xx. 3–5, unfold to us very clearly what our characters really are, if left at all to our own waywardness.

Self seems to have been the sole principle of the murmuring in ch. xx. Self-indulgences and Egypt; indolent ease even in Egypt's darkness, rather than the *energy*, the *faith*, and *trust* which life with God involves. Scarcely had they been delivered from Egypt, ere they murmured for want of water, Ex. xv. 23. And now the verse which follows the record of their deliverance from the Canaanites (ver. 3), records their discouragement "*because of the way*," ver. 4. How truly do we see ourselves pictured in these Israelites: our mercies in the past, how many! and yet how often notwithstanding, we are not only discouraged because of the way, 1 Pe. i. 6, 7; iv. 12, but even speaking against God; failing to draw nourishment for our souls from the spiritual food that alone can sustain, ver. 5; Deut. viii. 3; Jno. vi. 47, 50, 54.

God's view of sin, even in His own people. Are there not some mistakes made touching this? Do not some think and feel as if, because His blood *cleanses*, therefore sin in a believer is not of *much* consequence? Should we not remember then these words, ver. 6, "*the Lord sent fiery serpents*," etc.? the bitter consequences of sin; but chiefly because

sin puts us under the power of Satan and *his wicked spirits*, Eph. vi. 12; 2 Cor. xi. 15; 2 Sam. xii. 10, 14; 1 Ki. xxii. 22, 23. True still in principle, as in fact, the words of the Apostle, Rom. v. 12, "*death by sin.*" Can anything, then, show more clearly how *truly* God hates sin, than His allowing its consequences to abide among His own children, Eph. ii. 19, in order that the love of Christ may purify them through the teachings of personal experience, Rom. v. 3, 5; 2 Cor. iv. 17, 18; vi. 16, 17; Mal. iii. 3; Heb. xii. 6–12. Hence, the one great *lesson* left us by trials is "*to purge out the old leaven*," 1 Cor. v. 7, 8; Jno. xv. 1–3; the one great motive, that we may be like Him, and *fitted for companionship* with Him in glory, 1 Jno. iii. 2, 3.

God's mode of expelling sin. How needful to bear in mind that sin *must be expelled*, the old leaven *must* be purged out. But how? Sometimes, through the power of the word, Jno. xv. 3; sometimes, by the convincing power of the Holy Spirit, Jno. xvi. 8; but frequently, most frequently, by reason of the sin within; by the chastening rod. Very suggestive, then, are the words, "*the Lord sent fiery serpents among them*," in the light of later revelation, Ac. vii. 42; Rom. i. 24, 28; 1 Pe. i. 6, 7; iv. 12, to teach us that God *through our own sins* purifies, Num. xxxii. 23; Jer. ii. 29. Bitter indeed are the wounds of *those serpents;* bitter in themselves, and bitter in their results, 2 Sa. xii. 10, 14, 16; but blessed after all, Mal. iii. 3; 1 Pe. iv. 1; if they who are chastened are led to kiss the hand that smites, and, like Israel here, ver. 7, to say, "*we have sinned*," Rom. vi. 12, 14, 22.

Num. xxi. 6. Our second subject under this passage, "The reality of the unseen agencies arrayed against the people of God," is now before us, 2 Cor. xi. 13–15; ii. 11.

The words are few, but distinct in their sound. "*The Lord sent* FIERY SERPENTS," "*and they bit the people*," "*and much people of Israel died.*" The serpents, their sting, the ensuing death, all were *real;* but not more so than the deeper facts of which they are only faint symbols, the "*wicked spirits in high places*," the stings and stains they leave behind, and the end, death, dark, deep, and overflowing, to which they lead, Eph. vi. 12; Rom. vi. 18–23; Eze. xviii. 4; Rev. xx. 14.

But what did these fiery serpents symbolise? Our first thought on reading the passage is of Satanic influence, of the wicked spirits that, entering in, make "*the last state worse than the first*," Lu. xi. 26. And is there not much to confirm this view; much to show that evil spirits are arrayed against the people of God now as then? Eph. ii. 2; 1 Pe. v. 8; Lu. xi. 14, 15; that they represent, then, the *powers* of darkness; not the wiles of the devil so much as the unseen agencies that lay these snares, must not only be admitted, but must lie as the basis of our interpretation, Mat. xiii. 19; Rev. xx. 2.

But then the brazen serpent was Jesus, Jno. iii. 14. He was made "*in the likeness of sinful flesh, and for sin*," for us, Rom. iii. 3; and as His type, the serpent of brass was made in the likeness of the fiery serpents, ch. xxi. 8, 9. How, then, may we understand these two truths in their mutual connection? Jesus made in the likeness of a

serpent; and the fiery serpents symbolic of Satanic agencies, of wicked spirits? Only by taking *another truth* which serves as the foundation on which both these rest:—that Jesus took on Him *our nature*, and was found in fashion *as a man*, Phil. ii. 6–9; Heb. ii. 14. And regarding these three, we have the following doctrines evolving themselves:—the arena of the struggle between good and evil, between light and darkness, between Christ and Satan, is the *heart of man.* The great question is now being settled, who shall dwell there for ever? In this contest, Gen. iii. 15; Rev. xii. 9–11, the Spirit of Jesus dwells in and beautifies those who *look unto Him*, Heb. xii. 1, 2; Rom. viii. 10, 11; and the spirits of Satan dwell in and corrupt by continuous degradation, by the temptations, the sins, the allurements of the world, all who care not for the higher life of glory; and not only *degrade*, but, after a little training, use them for *their own purposes*, so that, consciously or unconsciously, with design or without, by their influences, by their example, they may mislead or hinder, prevent or keep in error, as many around them in life as their social circle embraces. These are the fiery serpents, not *wicked spirits* in heavenly places, Eph. vi. 12; but wicked spirits *in the corrupted hearts* and minds of the ungodly, misleading, through them, multitudes day by day, Jno. viii. 44, 38, 41; 1 Tim. iv. 1–4; 2 Thes. ii. 10, 11. Here all three truths meet and are satisfied. The fiery serpents represent wicked spirits, for they are the real actors in the world of sin; but the fiery serpents also very clearly represent *human beings led by* and serving Satan, Rom. vi. 16–19; 2 Tim. iii. 2–6, the deceived

agents of their subtle master; but, while deceived, also deceiving, 2 Pe. ii. 1–3, 13, 17, 12; Heb. iii. 13; and therefore it is also true that, as the brazen was like the fiery serpents, so Jesus was made in all points like unto us, *sin only except*, in the likeness of those who were oppressed by Satan, that he might *deliver*, Heb. ii. 14, 15; Lu. xix. 10. But what a solemn lesson is left to us from this subject. Put on indeed "*the whole armour of God.*" But why? Because we wrestle not against flesh and blood only, in our daily walk through life, but against wicked spirits, who use the corrupted minds of those around us, as avenues for scattering their seeds of death among all within reach, Deut. xiii. 6–10, and even "*the wife of thy bosom*" to be rejected, if a *medium* for *transmitting corruption.*

XLI. THE BRAZEN SERPENT.

Num. xxi. 8, 9.

THE REMEDY. We have seen in these verses the depravity of man—the reality of his fall illustrated, ver. 4, 5. We have seen the true character of the enmities arrayed against him in his fall, the powers of darkness under *human agencies* Eph. vi. 12; 1 Ki. xxii. 23; 1 Tim. iii. 9, 7; Eph. ii. 2. It remains now for us to dwell upon that most blessed subject, the means provided by God for escaping these enmities, and raising again to the true level of man's nature before his fall, Heb. ii. 7.

The brazen serpent was made *in the likeness* of the fiery serpents, and in this type is revealed to us the marvellous manifestation of divine love in the humiliation and incarnation of the Eternal Son, Rom. viii. 3, "*made in likeness of sinful flesh, and*

for sin;" "*in the likeness,*" because "the children being partakers, *he also himself likewise* must take part," that he might be "*a merciful and faithful High Priest;*" that having Himself "*suffered, being tempted,*" He might be "*able to succour them that are tempted,*" Heb. ii. 14, 16. How blessed this doctrine for us! The mighty Redeemer, who overcame "*him that had the power of death,*" came in our nature, in our likeness, that he might be "*touched with the feeling of our infirmities,*" and, standing amongst the fallen ones, be able to say, "*Come unto* ME," Matt. xi. 28, "*I will give you rest.*"

Most precious, too, is the thought that He who thus invites the weary is not less the mighty God, mighty to save, Isa. lxiii. 1, than the loving and sympathising man; "*mighty to save,*" because He came not to *set an example* only; not to show how men ought to rise and walk; not to infuse a spirit of enthusiasm by which the earnest-minded and true-hearted might be led to rally around Him as their so-called Chief, but to stand in their place, 1 Pet. iii. 18, to bear their sins; not taking them away as diseases, but bearing them in His own body; bearing, in the sinner's stead, Matt. xx. 28; 1 Tim. ii. 6; 1 Pet. ii. 24; Isa. liii. 5, 6, the wrath, the stripes, which else must have been borne by them, Jno. iii. 36; and thus, by an *atonement* effected by the *substitution* of His life, His blood, Heb. x. 20, for the lives of men, to save the souls of multitudes, Rom. v. 10, 11; Eph. ii. 4, 5, for the day of His glory. Blessed indeed for us is the word "*so must the Son of man be lifted up,*" Jno. iii. 14.

But in this word there is something further to

meditate upon. Is the verse satisfied by saying that He must be lifted up? He was lifted up. Is there not evidently this besides, lifted up in our hearts, if lifted up for us on the cross? The words are repeated in Jno xii. 32, and evidently in this sense. And rich indeed is the lesson which the Redeemer leaves to us with them. It is when lifted up, when honoured, when confessed openly and faithfully, when glorified in our persons and in our homes, that Jesus still gathers round him our children, our friends, that through us He still *draws*, Cant. i. 4, 7, 8; Jno. i. 36–38. Oh, for grace to lift Him up so that every child of our homes, every member of our families may be drawn to Him here, and share His glory hereafter, Jno. iii. 30; Psa. cxvi. 12; cxxvi. 5, 6; Exod. xiv. 26; Deut. vi. 7.

But the passage contains another word: "*when he looketh upon it*," Nu. xxi. 8. It is a glorious promise, "*shall live*," Jno. xiv. 19; xi. 25, 26; vi. 53, 54; but the deeper its glory the more earnest should all be in ascertaining the true conditions. It was spoken for all, but *of value only to him who looked.* Philosophy might here fairly enquire, Why not saved without looking? Why not healed without the serpent? But philosophy must accept God's terms, or perish; and, just as in later times it was said, 2 Ki. v., "*wash and be clean*," so here it was said, so still it is said, that "*whosoever believeth on Him should not perish, but have eternal life*, Jno. iii. 15; xvii. 20.

It was well for him, who silenced the reasonings of Satan, that he might listen to the voice of God, 2 Ki. v. 13, 14. It is well for all now, when,

following his example, men turn from the reasonings of Satan still, and hear the Redeemer's words of grace, while they still sound in their midst, "*Look unto me, and be ye saved,*" Isa. xlv. 22; lv. 1–4.

How blessed for us, for every needing soul, those words "*whosoever looked,*" Nu. xxi., *looked unto Him.* How plainly they seem to say to us, "He was lifted up, you have but to look; He received the stripes, you have but to trust; His blood was shed, you have but to "*wash and be clean.*" Oh, when shall we trust Him as we ought? When shall we so lift Him up that, ourselves being first his workmanship, Eph. ii. 10, we may also be workers together with God, and draw others with us.

XLII. THE ARK IN JORDAN.

Jos. iii.

As Israel means the people of God, Gal. iii. 29, 1 Cor. x. 1–10, as Canaan plainly represents the *rest that remaineth* to the people of God, Heb. iv. 9; Deut. viii, 7, so the Jordan, that must be crossed before they can enter the promised land, as plainly shadows forth the dark waters of death, through which the believer must enter the land of glory, Ps. xxiii. 4; Isa. xliii. 2.

What then are the leading ideas in the beautiful narrative that now lies before us?—

The river must be crossed ere THE LAND *can be trodden.*

The power of His presence alone can divide the waters.

Without Him the waters overflow their banks.

The river must be crossed ere the land can be trodden. The Word of God often brings this before us, Heb. ix. 27; Psa. xc. 9, 10; Mic. ii. 10, that our poor frail bodies must return to their kindred dust, and our spirits to the God that gave them, Ecc. xii. 7; Gen. iii 19. But is this river *crossed* by all? Do all *reach* the promised shore? Alas, no. They only can *cross* who "*go over dryshod.*" Isa. xi. 15.

The power of His presence alone can divide the waters. The waters of Jordan were *overflowing all his banks* at this time, ver. 16 (apt illustration of the overspreading waters of death). Onward in their depth and power did those waters flow, until the "*feet of the priests that bare the ark of the covenant of the Lord*" were dipped in their brim; then were they divided, those above *standing on an heap*, ver. 13, those below *cut off* and *failing*, ver. 13, 15, 16. *On the path between those waters*, in the midst as it were of the bed of death, all Israel passed over, "*on dry ground*," ver. 17. They went over "*dryshod*," Isa. xi. 15, for the *Ark of their strength* was in the Jordan while they passed over, ch. iv. 10, 18.

It is true then that death must be passed through, but is it death to Israel when the waters are "*divided*," and never *can touch the believer?* Does not He say they *never shall die*, Jno. xi. 25, 26. True they cross the bed over which the waters were flowing, but there are *no waters in them.* They have failed and are cut off while Israel is passing through, for death is *not death to* the believer. Israel crosses over *dryshod*, and every one *who is Christ's* is also Abraham's seed, and "*of Israel*," Gal. iii. 29. The

child in Christ, the poorest saint, passes over daily, hourly, before our eyes, *untouched by the waters of death*, Heb. ii. 14; Psa. xlviii. 14.

As death must come, as the waters must be entered, is it not well to ask, Shall we be able to cross dryshod, or shall we be swept away? Only one power can guide us safely through, even HIS who *overcame death*. But as He did overcome, is it not blessed to think that for those of us who trust Him and abide with Him, death really exists not. We SHALL PASS OVER DRYSHOD, Isa. xliii. 2.

The power of His presence in death. We have not yet done with this beautiful subject, His presence in death who died for us, for this is what the ark symbolises, THE PRESENCE OF JESUS, Ex. xxv. 16, 19, 22; Heb. iv. 16. Its mercy seat the throne of grace. How sublime with this meaning are the words of the 11th. ver., "*Behold the ark of the covenant of the Lord of all the earth passeth over before you into Jordan,*" as though forewarning us that none can pass through unless He prepares the way, and then announcing that He *has consecrated* a new and living way, through the vail, Heb. x. 20, 10, that *through death* He has *destroyed death*, Heb. ii. 14.

This is the first great truth of the passage, "*The ark passeth over before you into Jordan.*" Jesus Himself has gone before, and now the way is safe to all who follow Him, Deut. xxxiii. 27. They pass over *dry shod*, Isa. xi. 15. The waters of death are around them, but *untouched by those waters* they pass over to the land of eternal rest, 2 Cor. v. 1, 2; Hos. xiii. 14. They pass through death, but it is as *victors*, not as the vanquished,

Rom. viii. 37–39, for Jesus, the sinner's Ark of refuge, has gone before.

But there is another precious truth used in this symbol. In ver. 17 we read, "*The priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground* UNTIL ALL THE PEOPLE *were passed clean over Jordan.*" Does not this language expressly teach us that Christ's power and influence is never absent from death, until all His own people are passed over? Just as He said to Lot, Gen. xix. 22, "*I cannot do anything till thou be come thither.*" Lot must be safe before the Lord will touch Sodom, wicked though it be. So it is here; the ark cannot leave the bed of Jordan till ALL THE PEOPLE are passed over. "*I will be with thee,*" Isa. xliii. 2, is true of each believer, as long as any remain who have not yet crossed. It is very blessed to feel that He, all whose promises are *Yea and Amen*, 2 Cor. i. 20, has said, He will never leave us nor forsake us, until all His people are passed clean over Jordan, Heb. xiii. 8; Mat. xxviii. 20. Was it not for this His own body was anointed *for the burying*, that the unction of His death might consecrate and *shed light into the graves of those* dear to us, members of His body, *who have gone before*, Jno. xii. 3–7; Mar. xiv. 8.

We have *yet two lessons* to learn from this chapter.

1. They who hope to pass over *dry shod* must trust wholly to the presence of the Ark, the power of the living Saviour.

2. They who *lean not on Him* have no prospect of safety.

Fulness of trust in Jesus is distinctly taught in the beautiful imagery of this passage. First we have the ark in the bed of Jordan, and the waters stayed because of this, ver. 6, 11, 15–17. Secondly, we find that while the ark remains in the bed of Jordan, *Joshua leads the people over.* But Joshua is Jesus, Heb. iv. 8. Joshua is "JAH *shall save;*" and Jesus is "*Jah shall save,*" Mat. i. 21; Isa. xxv. 9. Joshua a type of Jesus our leader, Isa. lv. 4; Cant. v. 10, while the ark in Jordan illustrates the practical power of Jesus in the trials of His people, even unto death, Psa. lxviii. 14. But again, in ver. 15, we read, that when "*the feet of the priests that bare the ark were dipped in the brim of the waters*" that then "the waters *failed and were cut off,*" ver. 16; because while the ark symboliset the power of His atonement, the priests who bare is as plainly stand before us as types of His priestly power, who alone can apply His atonement. As priest He offered Himself without spot to God, Heb. ix. 14; as priest He sprinkled His own blood, Heb. xii. 24; Lev. xvi. 15, 16; and as priest He bears up and applies by His Spirit the ark of His covenant, because He would have us look to no human priest at whose hands we must receive, no earthly altar on which to offer, but to Him alone as our *great High Priest*, Heb. iii. 1; iv. 14, whose power applies, as His death alone provided, the blood that maketh atonement.

We are taught, therefore, that while all Israel look to Him as their Guide, Jos. i. 2; while all must pass over while He remains to divide the waters by the power of His atonement, Col. i. 20, 21; ii. 14, 15, all must rest in Him also as the

priest to apply the blood, to bear the ark that covers our sins, Ex. xxv. 17; Ps. xxxii. 1, 2.

Once that ark is removed from the bed of Jordan, can any then pass over? Then the waters of death, no longer stayed, *return to their place*, ch. iv. 18, and "flow over all his *banks as before*," returning thus in full force. Where do those waters fall? Is it not into the *Dead Sea*. The waters of death, bearing all before them, fall into, is it not the *second death?* Rev. xx. 13, 14; eternal death? death without hope for ever? Rev. xx. 10.

Oh how blessed, the divided waters; the Ark; the Guide; the sustaining Priesthood! Heb. vii. 25.

XLIII. LIFE BEYOND JORDAN.

Jos. v.

Life beyond Jordan. Life beyond the grave. Life after death. What a solemn, but blessed subject.

There are, of course, two sides to it: the dark, and the bright. The dark side was shown distinctly enough in ch. iv. 18, where we found that all who would attempt to cross (and all must cross, Heb. ix. 27) when the ark is removed from the bed of Jordan, are swept down by the resistless torrent into the *sea of death*, Rev. xx. 13, 14; 1 Jno. v. 12; Jno. v. 14; Heb. ii. 14. The bright side is here before us, showing how the path of the just, always "*a shining light*," Pro. iv. 18, "*shineth more and more unto perfect day.*" It is a glimpse of this day that is here given us; the morning breaking after the night of weeping, Psa. xxx. 5. Immediately after the crossing of Jordan, five events *happen, all of them* significant.

The CIRCUMCISION of the people by JOSHUA (Jesus), not as before by *Moses*, representative of LAW, ver. 3–9. This circumcision is termed the *rolling away the reproach of Egypt*, ver. 9.

The celebration of the PASSOVER, ver. 10, for the second time since they left Egypt. (There was no passover *in the wilderness*, from the rebellion at Kadesh to the crossing.)

The MANNA ceases to fall, ver. 12, showing that the life of faith is over, 2 Cor. v. 7, and the time is come when they shall no longer feed on Him by faith, for they shall be filled with His fulness, Eph. iii. 19.

They eat of *the fruit* of the land, ver. 12.

They see eye to eye the Captain Himself of the host of the Lord, ver. 13, 14; Heb. ii. 10; 1 Jno. iii. 2, 3. The promise is fulfilled, "*Thine eyes shall see the King in His beauty*," for now they "*behold the land that is very far off*," ver. 12; Isa. xxxiii. 17. The land of far distances is reached, and the KING HIMSELF appears.

These are precious subjects, glimpses of the glory beyond the Jordan, of the life beyond the grave, of the land on which the shadow of death never rests.

Let us look into them a little more closely.

Ver. 1–10. The first scene which presents itself after the crossing of Jordan, is the circumcision of the people by Joshua, ver. 2, 3, 9. The second is the celebration of the passover, ver. 10. These form together one subject, for none but the circumcised can eat the passover, Ex. xii. 48. But how circumcised? There is a *twofold circumcision*, an outward and an inward; the circumcision of the flesh and that of the spirit. The first was of the

law, Rom. ii. 25–29; the circumcision given by MOSES, Jno. vii. 22. The second is of the gospel; the circumcision given by JESUS, Rom. xv. 8, of the spirit not of the flesh, Phil. iii. 3; Col. ii. 11. MOSES led the people out of Egypt, but could not lead them into Canaan, for the law (which Moses represents, Jno. vii. 19) was only our schoolmaster to bring us TO CHRIST, Gal. iii. 24, 26–29; Rom. viii. 3, 4. Jesus alone could bring the people *over Jordan*, Jos. iii. 14–17. He alone can give *rest* on Canaan's shore who has first given His life for us, Jno. x. 18; and therefore He alone can circumcise the spirit, rolling away wholly the "*reproach of Egypt*," ver. 9; for in that day only, when we shall see Him as He is, shall we be like Him, "*dead indeed unto sin*" for ever, Rom. vi. 11; 1 Jno. iii. 2, 3; 2 Cor. iii. 18.

Then too, when truly circumcised, when the reproach of sin shall have been fully removed from our natures, and we shall stand before Him without spot or wrinkle or any such thing, 1 Jno. i. 8, 9; Eph. v. 26, 27; then shall we also eat *the passover*, ver. 10. Only the circumcised can eat thereof, Ex. xii. 43, 44; Lu. xxii. 22, 30. The Lord's Supper, of which the children of God now partake, is not the *passover* in any sense, for the passover was not eaten while *under His wrath*, Psa. xc. 9. This is the Church's wilderness life, 1 Cor. x. 1–10; we are yet *in the wilderness*, Cant. viii. 5; Col. iii. 4, but shortly the sons of God shall be manifested, and then on Canaan's shore they shall eat and drink with Him *at His table*, IN HIS KINGDOM.

Ver. 11. Not until the Church shall have crossed the Jordan shall the reproach of sin be wholly

rolled away, ver. 9, by the renewal of the covenant by Joshua, the true minister of *circumcision*. Not until the narrow stream of death shall have been crossed shall believers eat and drink with Him at His table, for then only shall they be sitting on thrones judging, Lu. xxii. 29, 30; 1 Cor. vi. 2, 3; Rev. iii. 21. Not until then shall the manna cease, and the fruit of the land of Canaan become instead the food of the saints, ver. 12.

There are here then, two promises, entering, like our hope, within the veil, Heb. vi. 18–20:—that the manna shall then cease; that we shall then eat the fruit of the land of Canaan.

But what is the manna? What is the promise implied in its cessation? The manna is Christ, the bread of God, the true and only food of the soul, Jno. vi. 32–35; 41–48; 50, 51. Christ *in the word*, Jno. xv. 4, 7; Christ revealed by the Holy Ghost, Jno. xvi. 14, 15; fed on in the believer's daily communion in the sacred shrine of home devotion and love, Isa. lvii. 15; Jno. xiv. 23; Rev. iii. 20; Ex. xxx. 6–8. Not *we in Him*, so much as *He in us;* for it is the latter that expresses the relation of Jesus to us as the *food of our souls*, Jno. xvii. 23, the former asserting our safety in Him, Rom. viii. 1.

If this be the manna, how can we look forward to a *promise* of its ceasing! Is it one of our joys in that day that we shall no longer have the manna so precious in the days of our warfare and trial? How simple is the answer which love returns to this question, "*Oh when wilt thou come unto me?*" Now we walk *by faith*, 2 Cor. v. 7; then we shall *see Him as He is*, 1 Jno. iii. 3. Shall we need the

remembrance when He is Himself with us? Col. iii. 4. Shall we need the manna when the CAPTAIN HIMSELF of our salvation appears, Jos. v. 13, 14; Heb. ii. 10; Cant. v. 10. Yes, we thankfully look forward to the hope that in that day of glory the manna shall for ever cease, Tit. ii. 13, 14, because henceforth for ever His waiting people shall be satisfied out of His own fulness, Isa. lx. 19, 20; Rev. xxi. 23, 24.

XLIV. THE WARFARE LIFE.

Josh. v., vi.

In the type-teaching of the Old Testament there are two distinct lines observable; one, from Exodus to Joshua, containing for our ensample, 1 Cor. x. 1–10, foreshadowings of the church's life and experience while passing through *the wilderness* that sin has made in this beautiful planet. This series begins with redemption *by blood*, Ex. xii. 7, 8, 13; it passes on amid *blessed* manifestations of His love and mercy, as the Sustainer of His people at Marah, whose bitter waters He sweetened, Ex. xv.; at *Massah*, where He brought water from their rock, ch. xvii. 6–9; throughout the whole journey as their Guide, their Friend, their *Sustainer*, Num. x. xi.; Isa. lxiii. 9; xl. 11; Psa. lxviii. 7, showing how even now He is feeding and strengthening His people in this world-wilderness by the blessed influence of His felt presence, Jno. vi. 33, 35–53, 63; Mat. xxviii. 20. This series of types ends naturally and necessarily when Joshua gives the people their temporary rest in the land of promise, Heb. iv. 1–9, *itself a shadow* of the higher rest that remaineth for

the people of God in a better than Canaan's land, Isa. xxxiii. 17, 22–24; lx. 21.

But now another series begins. Having crossed the Jordan dryshod, Jno. xi. 25, 26, and found *rest with Jesus*, the church's history as to her wilderness life is over; but another phase of the same life had been hitherto unnoticed, *her warfare;* and having shown us how she must get through the wilderness, the Spirit of God now begins again the history of the church, unfolding the warfare that must be accomplished before she can enter on her reign of glory under her great King SOLOMON, 1 Tim. vi. 12; 1 Jno. v. 4, 5; for as Joshua is a type of Jesus, giving rest to the wayworn wanderer coming up from the wilderness, Cant. viii. 5, so Solomon foreshadows Jesus as the *King of Glory*, Ps. xxiv. 8, 10, the triumphant Conqueror establishing His kingdom and *dedicating His temple*, 2 Cor. vi. 16, 17; Eph. ii. 22; 1 Ki. viii. 10–12; Dan. vii. 27; Rev. xi. 15.

The series of types now before us, begins with Joshua and ends at 1 Ki. vii., viii., in the dedicated temple.

Its main purpose is to show the struggle between the flesh and the Spirit, Gal. v. 17; the warfare that is ever sustained, never interrupted, between the rulers of the darkness of this world, and the church of the living God, Eph. vi. 12; 2 Cor. x. 4, 5; 2 Tim. iv. 8.

It begins necessarily with the CAPTAIN OF THE LORD'S HOST, ch. v. 13, 14, with the manifestation of HIM who is the "*leader and commander to the people*," Isa. lv. 4, the "*standard bearer* among ten *thousand*," *Cant.* v. 10 (margin), and as a pre-

intimation of final conquest for the church over the *world-power* arrayed against her, Isa. xxv. 1–5, the appearance of the Captain is followed at once by the FALL OF JERICHO, Rev. vi. 2; xix. 11–16; xvi. 19.

These two events are of primary importance when entering on the types of the church's warfare.

1. *The Captain of the Lord's host.* Plainly the same who was sent to guide the people through the wilderness life, Ex. xxiii. 20, 21, the ANGEL in whom God's name was, Jehovah-Jesus (Isa. vi. 1–3; Jno. xii. 41), the *Angel of His presence*, Ex. xxxiii. 14–16; Isa. lxiii. 9. It was He who at all times had *declared* or manifested the Father to His people, Jno. i. 18; being "*the brightness of His glory, and the express image of His person.*" It was in His face the "*light of the knowledge of the glory of God*" was given, 2 Cor. iv. 6, and that long before He was born at Bethlehem, Jno. xvii. 5. It was He who went before the people in the wilderness, Psa. lxviii. 7, 18; Eph. iv. 8; that "*went and preached*" to the *disobedient* in the days of Noah, 1 Pe. iii. 18, 19; for His "*goings forth have been of old, from everlasting,*" Mi. v. 2; His delights have been ever with the sons of men, Pro. viii. 29–32. He therefore who led them through the wilderness, and gave them rest in Canaan, alone could come as the Captain of the host to give them victory under the King of Glory, Psa. xxiv. 8, 10; 1 Ki. viii. 1–12.

He is the Captain of the Lord's hosts, of the hosts of angels and archangels that war under Him above on behalf of men, Rev. xii. 7, of the hosts of the redeemed that war in Him and with Him on earth, *Col i. 16, 17;* ii. 19; Rev. ii. 17; iii. 21.

That the fall of Jericho is designed to foreshadow the fall of the great *world-city*, Rev. xvi. 19, seems to be distinctly intimated by the attending circumstances, and by the allusive references in other Scriptures, Isa. xxv. 2–4. The circumstances attending the fall of this city are so striking, we are compelled to look *beyond the history* for the true event.

They compassed the city every day for *seven* days. On the *seventh* day they compassed it SEVEN *times*. *Seven* priests with *seven trumpets* went before the ark. Let us now see what is said of the great world-city in Rev. xvi. 19. Before its fall we have *seven* seals, unfolding the church's trials and final conquest, Rev. vi.; *seven* trumpets describing the church's warfare, Rev. viii., in the world; and *seven* vials containing the wrath to be poured out on the accursed city, Jos. vi. 17, 18; Rev. xvi. 1–19; xviii. During *six* days the world-city shall stand, Jos. vi. 3. The church shall walk only by faith, 2 Cor. v. 7, 8, knowing that Babylon *must fall at last.* On the *seventh* day, the rest, the Sabbatism for this sin-stained world shall come, for then the reproach of sin shall have been for ever rolled away. Jos. v. 2–9; Heb. iv. 9, 10, 14. Or if we look to the Old Testament and its beautiful foreshadowings, do we not see that the *seventh* day was a *rest*-day, Lev. xxiii. 36; that the *seventh Sabbath* (seven times seven) was a *rest Sabbath*, ver. 15; that the seventh month was a month of rest and of glory, ver. 24, 27, 34, compared with Rev. xxi. 2, 3; 1 Ki. viii. 10–14; that the *seventh year* was a sacred year, Lev. xxv. 4; and again the seven times seventh *year, the great jubilee year*, when every captive

must be free and the world's chains for ever broken. Lev. xxv. 10, 55. In this reiteration of the word *seven*, in thus pressing on our memories that a grand seventh *day*, or *year*, or *millenium*, is approaching, can we fail to perceive that the Spirit who spake by the prophets, 2 Pe. i. 21, is preparing us for coming glory; not detailing facts merely connected with the history of byegone times. What a lesson is here given to us touching the faith of the church. For six days they compassed the city *without any apparent result;* ridiculed as they moved round it day after day. Yet they saw that the day was coming, Heb. xi. 13–16, 27; 1 Thes. i. 10; 2 Cor. iv. 17, 18.

2. But the ark, and the priests bearing the ark, and the trumpet sound, what bearing had they on the ruin of the city?

When the Spirit tells us, Rev. vi. 19, that "*the great city was divided into three parts, and the cities of the nations fell, and Great Babylon came in remembrance before God,*" He seems to describe expressly the events of which the fall of Jericho was but a shadow. Why should there be so peculiar a mode of procedure in *attacking the city* if not a designed type of the great *worldly city?* 1 Jno. v. 19. Why such emphatic denunciation of a builder of Jericho, if *only* a small city lying on the west of Jordan were intended? But when we remember the prophet's words, Jer. li. 7, 8, 13, 64; Rev. xviii. 3, and see what city is really denounced, Jer. li. 24–26; Rev. viii. 8, we readily understand why it should be said, "*Cursed be the man before the Lord that riseth up and buildeth Jericho,*" vi. 2, 6. *May we not* now understand why it is, that when

He cometh "*whose right it is*," Eze. xxi. 27, the saints who meet Him rejoice also in the fall of that city, Isa. xxv. 8, 9, 2, and dwell especially on the same point, "*it shall never be built*," for then shall the reproach of sin be wholly rolled away. It is to us a blessed hope not only to see Him as He is, but when we see Him to be *like Him*. Sin then wholly purged out, wholly rolled away, v. 9. The times of the Gentiles shall then be over, Lu. xxi. 21, the world city destroyed and His saints under their King of Glory, Psa. xxiv., shall reign for ever and ever, 1 Cor. vi. 2, 3.

But the six days are not yet over, the seventh day has not yet come, Heb. iv. 9, during the six days we "*walk by faith*," 2 Cor. v. 7, 8, and strive as best we may, under the *Captain of our Salvation*, against the world powers arrayed against us, Eph. ii. 2; vi. 12. What then are our weapons during these days of waiting faith; of increasing strife against sin and Satan? not *carnal*, 2 Cor. x. 4, 5, but "*mighty through God*," for the "*pulling down of strongholds*." Isa. xxv. 2, 3; not swords and spears used in "*every battle of the warrior*," Isa. ix. 4–6, not by "*might or by power*," Zech. iv. 6, but by *the Ark*, the trumpets, the patient waiting, 2 Thes. iii. 5, symbols of His presence and power and influence, who has divided the waters of death, ch. iii. 9–13, and who can also *give us the victory*, 1 Cor. xv. 57.

The weapons of our warfare. How during the six days of her struggle with the "*Prince of the power of the air*," the Spirit *that now worketh*, Eph. ii. 2; Jno. xiv. 30, the church withstands and *eventually* triumphs through Him, who for her

overcame the world and destroyed "*him that had the power of death.*" Jno. xvi. 33; Heb. ii. 14. This is now our subject.

Truly the weapons of her warfare are *not carnal*, 2 Cor. x. 4. There was but little that told of the world, its powers or principles, in the priestly array that for seven days compassed the city, in the ark which they bare up as they marched around it, or in the trumpets which from time to time announced the progress of their course; and yet these weapons were indeed "*mighty through God to the pulling down of strongholds*," for they symbolised His power, who is Omnipotent.

In the ark we have already seen the symbol of the atoning work of Him who covered sin by the substitution of His own life for ours. In the earlier pages on Ex. xxv., and more recently on Josh. iii., we found that the MERCY SEAT, the covering of this ark was JESUS, Heb. iv 14–16, that under the mercy seat was hidden the law, Ex. xxv. 16–21. From John we learn, 1 Jno. iii. 4, that sin is the "*transgression of the law*," and consequently if the law be hidden under the mercy seat, our transgressions of it are also hidden, Psa. xxxii. 1, 2; but to make these truths clearer, to show that sin, all sin, is for ever taken away from the Lord's people, Isa. liii. 5, 6; 1 Pe. ii. 24, so that for them there is now "*no condemnation*," Rom. viii. 1, on the ends of the mercy seat were set up two cherubim, symbols of the redeemed in glorified humanity, Eze. x. 20; Rev. iv. 8; v. 8, 9, hence covered with the *same beaten gold that covered the mercy seat*, Eph. v. 30. These redeemed *ones stand* on the mercy seat; and beneath, hidden

by the body of Jesus, is the law with all their transgressions of it; between the redeemed and the law was the mercy seat, the propitiatory, the Redeemer. How clear the doctrine of peace and safety, of justification and pardon, when we attend to God's teaching about His Son and His blessed work. How little need we fear when Jesus is the mercy seat beneath us, the *foundation* other than which no man can lay, 1 Cor. iii. 11; Isa. xliii. 1. While the ark was in Jordan the waters of death were dried up, and Israel passed over dryshod, Josh. iii. 9–13. When the ark was borne round Jericho, the world city crumbled in ruin, and Israel triumphed, Isa. xxv. 1–9.

While the ark with its mercy seat shadowed forth that glorious weapon of our warfare, the atonement of Jesus, the finished work of His cross and passion, Jno. xvii. 4, 5; 1 Pe. ii. 24; iii. 18; iv. 1, the priests bearing the ark bring us another and very precious thought.

Who are these men who bear up the ark? Who apply as it were the atoning work of the cross, and make it available? Are they shadows of an earthly priesthood without whom we cannot draw nigh to Him who says, "*come unto me all ye that labour?*" Some think and teach thus, but the Word says they are types of Him who, the only true Priest, the only High Priest, "OFFERED HIMSELF *without spot to God*," Heb. ix. 12–14; not only the victim offered, but the High Priest offering, for as every victim offered under the law typified Him whose death alone could atone for sin and cleanse the conscience, Heb. x. 22, so every *priest* under the law *was but* a type of the same Saviour,

Heb. vii. 23; the same *unchanging* priest. Hence the priests bearing up the ark as they walked around Jericho, represented the everliving great High Priest, pleading on the ground of His finished work, of His sprinkled blood, for the final triumph of His people, Heb. vii. 25; 1 Jno. ii. 1; Heb. viii. 1. This is our great weapon against Jericho. The sacrifice of the cross, and the power of the ever living Intercessor, Heb. vii. 16.

But we read that the trumpet's sound must precede the ark, Josh. vi. 4, 6, 8, 9, 13, 16, 20; for the preaching of the Word is the means whereby the world city must eventually be overthrown. "*Blessed is the people that know the joyful sound*," Ps. lxxxix. 15. The sower first goes forth to sow, afterwards comes the harvest, Matt. xiii. This too is His work, for while in one sense ministers, as His ambassadors, 2 Cor. v. 19–21, proclaim the glad tidings to all, He is Himself the Great Preacher, and the word that penetrates hearts must ever come out of His own mouth, Rev. xix. 15; Isa. lv. 10, 11. The sower indeed went forth to sow, but not yet has he returned. He is still scattering the good seed, still sounding the gospel trumpet, 2 Cor. vi. 2; Lu. iv. 18. But soon the strife shall cease, and the ransomed of the Lord shall return and come to Zion with songs and *everlasting* joy, Isa. li. 11. The world-city shall have fallen, Israel shall triumph for ever, Rev. xv.

XLV. THE HISTORY OF ACHAN.

Josh. vii.—viii.

A subject of wondrous power and fulness is presented to us in these chapters; historically, the

defeat of Israel at Ai, and her final triumph; but really, the church's humiliation before her enemies, its causes, and the only means whereby, instead of shame and dishonour, we may have honour and triumph.

Among the changing scenes in connection with Israel's history, the first is the *defeat before Ai.*

How singular the circumstances. They who had conquered by the arm of the Lord before Jericho, are smitten before Ai, ch. vi. 2, 20. Israel put to shame before a weak and powerless, foe, ch. vii. 4. They who had crossed the Red Sea, and triumphed over Egypt, Ex. xv. 1, before whom the rock had given her waters, Ex. xvii. 6, before whom AMALEK had fallen, Ex. xvii. 8–16, put to shame before a handful of men; their hearts *melted*, and become "*as water*," ch. vii. 5.

But was there not a cause for the shame? Did they not make the old mistake, thinking *themselves* strong, when they had been strong only "*in the Lord*," Eph. vi. 10. Such at least is their language, ch. vii. 3, "*Let not all the people go up, but let about two or three thousand now go up and smite Ai.*" They went up, but instead of *smiting*, they were *smitten;* for false confidence, confidence in self, in man, *in anything but God*, ensures defeat sooner or later, Lev. xxvi. 17; Deut. xxviii. 25; Zech. iv. 6; 1 Sam. iv. 2, 3, 4, 10; Isa. xxvi. 3, 4. How soon, too, are the self-confident disheartened in adversity. Only about "*thirty and six*" smitten, and all the rest *fled*, ch. vii. 5, 6. Are not the causes, then, of this defeat manifest? Is it not clear that it is only when we trust *in the* LORD, when our conscience *is void of* offence toward God, Heb. x. 22,

that we are always *confident*, 2 Cor. v. 6, in nothing terrified by *our adversaries*, Phil. i. 28; for then we know that through Him that loved us we are more than conquerors, Rom. viii. 37; 2 Cor. xii. 9; for *He hath said*, "*I will never leave thee*," Heb. xiii. 8. Without Him, in the day of terrors we flee when no man pursueth, man's heart is, like Israel's "*as water*," ch. vii. 5. *With Him* there is joy, peace, and triumph; through Him only shall we do valiantly, Ps. cviii. 11–13; xviii. 35–40. Are we fighting with Him, or without Him? Eph. ii. 12; vi. 10–18.

XLVI. THE VALLEY OF ACHOR.

Josh. vii., viii.

But there were other causes of the defeat which Israel had sustained at the hands of their enemies. They had "*taken of the accursed thing*," ch. vii. 11. "*An accursed thing*" was "*in the midst*" of them, they were therefore THEMSELVES "*accursed*," ver. 12. These were heavy charges against the whole nation. To what extent were they applicable? One man had sinned, ch. vii. 1, one family had agreed to conceal the theft, ver. 24, one tent had covered the crime, ver. 22, 23, and were all the people to be punished? Gen. xviii. 23, 25; Num. xvi. 21, 22, 26. True, Achan alone had *taken* of the accursed thing, but could he have concealed it in the midst of his tent without the knowledge of those who dwelt in his tent. Were they not conscious, assenting therefore? If a family be right towards God, it is not easy for *one* to be very wrong. If the *family* be *worldly*, "*without God*," Eph. ii. 12, they are all *liable for the* deeper wrong of which one of their

members may be guilty. This responsibility for our influences, designed *and undesigned*, is traceable in all parts of the Word, and lies at the root of all personal religion, Eze. xxxiii. 36–33. What this transaction tells us is very plain. We are responsible for the influence we exercise over others, whether we are conscious of it or not, for *undesigned influences* are ordinarily more powerful than designed. Hence the various statements in this instructive chapter. One man "*took of the accursed thing*," ver. 1; then the anger of the Lord was kindled against the *children of Israel*, ver. 1; then followed *defeat and degradation*, ver. 5, 6; next come the specific charges of the sin which caused their defeat, THEY had taken of the accursed thing, ver. 11; "*an accursed thing*" was "*in the midst*" of them, ver. 13; they were themselves "*accursed*," ver. 12. The lesson from Achan's sin seems to be this: not what are our professions about God, but what is our life? Not our outer but our *inner life*. Are our *tendencies towards God?* Ps. lxiii. 1, 8. What is the character of our *home life*, the life of our family? Are we indolently assenting to wrongs that may require moral courage to check, but that *may be checked*, Lev. v. 1. *Sincerity and truth*, 1 Cor. v. 7, 8, are powerful means for leavening home life, 1 Jno. iv. 8–16, and giving young souls a love for a better home, for a loving Father in that home, Jno. xiv. 1, 2; Ps. cxxvi. 5, 6; but laxity as to principles of *truth*, of *purity*, the *unrestrained* love of "*the world*," 1 Jno. ii. 15, 16, sanctioning for peace sake, what we secretly disapprove, is only sowing sin, and sooner or later reaping death and corruption, *Jas. i.* 16, 17; Gal. vi. 8.

XLVII. THE VALLEY OF ACHOR A DOOR.

Josh. vii., viii.

It is a blessed thing, then, to know that the "*Valley of Achor*" may become a "*door of hope*," ch. vii. 26; Hos. ii. 15, but it is well also to understand that it is by *putting away sin* this door is opened.

First by laying it on Him who came *to finish transgression and sin*, Dan. ix. 24, 25, and "*to bring in everlasting righteousness*;" not only "*to put away sin by the sacrifice of Himself*," Heb. ix. 26, but by *putting His Spirit within us*, Eze. xxxvi. 27, to purify our souls, and present us to Himself at last without spot and blameless, Eph. v. 26, 27; 1 Pe. i. 22.

Sin in God's people ever leads to the *Valley of Achor*. Sin is a weight constantly gravitating towards trouble (tribulation, Rom. ii. 8, 9), towards wrath and death, Rom. v. 12, "*death by sin*," Jno. iii. 36; Rom. vi. 23. Even *in the redeemed* its *tendency* is *towards* death. It is a disease that unless arrested must thus end; an accursed thing, even *in the midst of Israel*, ver. 11–13.

Hence the trials of life, the trouble which surrounds us on all sides, the *tribulation* that results from sin, they are all as the Lord's furnace in which the dross is separated from the silver, Mal. iii. 3; Isa. i. 25–27, and the Valley of Achor becomes a *door of hope*. (Beautifully is this unfolded to us by the Apostle, Rom. v. 3–5.) How terrible the scene described in this chapter, Jos. vii. 24–26. How terrible the Lord's denunciations against the sin *and the* connivance at sin which led to this scene,

ver. 11–14. But is not this all for the purpose of opening our eyes to the hatefulness of *sin* in HIS sight, and to the imperative necessity of *breaking off our sins*, Dan. iv. 27, ere the day for searching them out comes. There are other avenues leading to the door of hope, Heb. iv. 17, 18; 1 Jno. iii. 2, 3. The Valley of Achor is, thanks to His mercy and love, not the only door, but it is well for those whom sin has led into the valley to find *the door*, lest it be to any, as to Achan, the valley of a hopeless death, Lev. x. 1, 2; Hos. ii, 15; 1 Pe. i. 7; iv. 17; of sin covered not by His blood who died for the ungodly, but beneath the avenging heap, ch. vii. 26.

There is yet one thought that may fairly be connected with this remarkable occurrence. The *troubles* of life, its bitternesses, even its sicknesses and trials, are they always from God in what seems to be the sense of Eli's words, "*It is the Lord; let Him do what seemeth Him good?*" Does the Lord act in this arbitrary way, involving us in troubles, in sickness, in sorrow and trial without our knowledge, and without any possibility on our part of avoiding them?

Very often the language of Christians seems to assert this, that every effort on our part is useless; for who can resist Him?

From the passage before us we learn a very different lesson. Achan's troubles were *all brought on by himself.* He should not have suffered if he had not *taken of the accursed thing.* True this was a case of punishment by law, and at first sight gives us support to the theory that any of life's trials, such as sickness, may be avoided as certainly as the

penalty of Achan's transgression, had he not first taken of the accursed thing. But it is *only at first sight;* for when we consider the cases of many around us, we cannot but see that in many instances sickness is brought on by violation of laws, the laws of nature, and therefore the laws of God. Imprudence, intemperance, and sin, bring on ourselves and others a disordered state both of mind and body; and it must be admitted in any case, that to a very great extent the troubles of life might be avoided by prudence and care, by temperance and self-restraint, or rather, the restraint of self-indulgence. Hence obviously the lesson we learn from this transaction is, not that God brings evils on human beings for the sake of doing them good, Lam. iii. 33; Ps. cxix. 67, but that man brings himself into the Valley of Achor; and that the loving God, who will not abandon him even in his sin, there makes for him a door of hope, Rom. v. 2, 5. Man's self-will and pride bring him into the deep waters of affliction, often ending in death; but the God of love, 1 Jno. iv. 8, will not abandon him even in the troubles in which sin has involved him, ever sustains him in their midst, and guides him out of them, Isa. xliii. 2. He would guide us *with his eye*, Ps. xxxii. 7, 8; but we must have our own way, and sickness and trials all put the *bit and bridle* by which he mercifully saves us from ourselves.

Thus still the Valley of Achor is to all His children, in this deeper sense also, "*a door of hope.*"

PART II.

THE PREDICTIONS.

SCARCELY had man fallen ere redeeming love interposes, and opens an avenue for recovery, Ps. xl. 7, 8; Prov. viii. 31; Eph. i. 4; Rev. xiii. 8, and even with the sentence passed for sin are mingled words announcing final triumph over the once victorious foe, Gen. iii. 15, and *man* shall yet stand the victor in the strife, Isa. xiii. 12; xxxii. 2; 1 Cor. xv. 21, 47.

Thus while the sacrifices illustrated to the lost ones the *work* of Christ, that precious work, whereby justice was satisfied, Gen. iv. 4; Lev. ix. 24; Ps. xxxviii. 7; Mat. xxvi. 38, 39; xxvii. 46, while the types shadowed forth His official relation to His people, as their *Prophet*, Deut. xviii. 15; Ac. iii. 12, 23, 26; their *Priest*, Ex. xxviii 1–4, 11, 12, 21, 27–30; Heb, iv. 14, 16, their *King*, 2 Sa. vii. 11–14; Heb. i. 5, the prophecies presented to them distinct verbal announcements, unfolding the nature of His person and mission, Isa. ix. 5, 6; Jer. xxiii. 6, the circumstances of His incarnation, Isa. vii. 14; Mic. v. 1–5, and more distinctly than the former, the character of the work, by which they were to be redeemed for final glory, from surrounding ruin and desolation, Isa. liii. 5, 6, 10; lxxv. 10.

Following these three golden threads, the one leading us through the blood-sprinkling of the sacrifices, Heb. xii. 24, the second, through the

typical shadows of more glorious realities, Heb. ix. 23; the third, through the path of prophecy, in which a voice, as from heaven, is heard *speaking of coming glory*, 1 Pe. i. 9–11; we trace the footsteps of Jesus, in every page of the Old Testament Scriptures, as He treads the path, even from the first, that leads to Calvary; we see His person and hear His voice, as in prophetic accents, He warns us of dangers, and points to the golden gates of His own glorious home, Jno. xiv. 1, 2; Isa. xxvi. 1, 2, and the study of the Word of God resolves itself into *communion with Jesus*, Rom. viii. 16; xxx. 21; 1 Jno. i. 3.

In entering on this new series of subjects, full of the glory of the Redeemer, may we all seek the Holy Spirit's influence, that every mind may be sanctified and every heart may *receive* of His fulness.

I. THE SEED OF THE WOMAN.

Gen. iii. 15.

How fearful the condition in which the first prediction of the Messiah finds man. Created in righteousness and true holiness, Gen. i. 27; Eph. iv. 24; he had *fallen* from dominion, Gen. i. 26; from purity, iii. 8, 12, and from *life*, ii. 17; iii. 22; and now he stands a convicted sinner before his Creator, iii. 17–19. How little then could man's own righteousness aid in a restoration *promised at this moment*. Death reigns around, Rom. v. 12, 17; man stands fallen and lost, Rom. v. 16, YET God promises triumph and coming glory, Rom. v. 21; Eph. v. 25; Isa. xxvi. 19.

In the promises then here given there are contained:—

The announcement of a redeemed church.

The Redeemer, in *shadow*, Heb. x. 1.

The mode of recovery, *substitution*, *suffering*, *and triumph.*

The recovery of A CHURCH. Millions lost, yet a church saved; "*I will put* ENMITY *between* THEE *and the* WOMAN;" these are precious words, for they show that notwithstanding her sin the woman was on *God's side*, for she was at *enmity with Satan;* true of Eve, iii. 20; iv. 1, 25; true of the church of which she was a symbol, ii. 21, 23; Eph. v. 25, 30; Rev. xii. 1, 4, 14–17; 1 Jno. v. 19; see also Rom. viii. 17; v. 5. Man is then to stand opposed to Satan, in *tastes* and *desires*, notwithstanding his fall, 1 Thes. i. 3; ii. 13; iii. 6; not through his own merit, but because of Him who said, "I *will put* enmity." Phil. ii. 12, 13; Rom. ix. 16.

THE REDEEMER *in shadow.* IT *shall bruise thy head; thou shalt bruise His heel. Man* had fallen beneath the subtle adversary; *man* must win the victory, hence a *man* is here foreshown as the final conqueror, Matt. iv. 1–11; Col. ii. 15. The woman's seed must be the deliverer, Isa. vii. 14; ix. 6; Gal. iv. 4; Mat. i. 21–23; Isa. xxxii. 1, 2; xiii. 12. How blessed the story of His *humiliation*, Phil. ii. 6, 8; Ps. xl. 7, 8, how He made Himself low that we might be raised with Him to His own bright home, Jno. xiv. 1, 2; xvii. 5; Isa. liii. 1–6, by the power of His Godhead, 1 Ti. iii. 16; by the winning softness of His *human love* and *sympathy*, Mat. xi. 28; Lu. vii. 13, 14; Jno. viii. 10, 11.

The mode of recovery: substitution, Matt. xx. 28; Heb. ix. 27, 28; Isa. liii. 5, 6, 10; for *man*

sinned and *man* must suffer, Gen. iii. 17; 1 Cor. xv. 45, 47; Ps. lxxxviii. 7; xxii. 1; *suffering*, Isa. liii. 3; Lam. i. 12; He accepted *all the conditions*, bearing our load of *sin*, 1 Pe. ii. 24; our weakness, Jno. iv. 6; Heb. v. 8; a *real* sufferer that we might *not* suffer finally, 2 Cor. iv. 17, 18; Rom. viii. 18; but sharing His triumph might reign with Him for ever on His throne, Lu. xxii. 28, 30; Rev. iii. 21; partakers of His *endless glory*, Dan. ii. 44; vii. 27. *Thou shalt bruise His heel but* IT SHALL *bruise* THY HEAD.

II. THE LORD GOD OF SHEM.

Gen. ix. 25-27.

As time advances, prophecy becomes clearer, and more definite. At first obscure, and pointing only to the seed of the *woman*, to one born of the *human race* as the deliverer, Gen. iii. 15, it afterwards becomes a brighter "*light*," 2 Pe. i. 19, and finally points with unerring accuracy to the *person* of the suffering Redeemer, Isa. ix. 6; liii. 1–6, and even to *the place* in which He must be born, Mic. v. 2–5. Thus in the successive predictions of the MESSIAH in the Old Testament, as the terms widen out, so as to give scope for study to the most cultivated intellects, Dan. ix. 2; 1 Pe. i. 10, 11, there is at the same time a concentration of the rays of prophetic light, ch. xlix. 10, on the person of Him who is its *chief subject*, Rev. xix. 10.

Had we *only* the *first prediction*, Gen. iii. 15, with its glorious announcement, "*it shall bruise thy head*," we might have inferred from it, that the

woman's seed might mean the whole human race, and conclude that all must rise victorious after their fall.

The second prediction, still pointing to the Deliverer, ver. 26, dispels this notion, for it teaches us that, of *that race, some are under a curse*, ver. 25, while ONLY SOME shall be finally blessed, ver. 26, 27, and thus enforces this lesson, that while the REDEEMER, the *true seed* of the woman, Isa. vii. 14; Gal. iv. 4, purchased His church by His own blood, Eph. v. 25; Ac. xx. 28; He so acts *in* and *through* His members, that *faith* and *hope* and *love* work *in them*, leading them to *shrink from the curse* and to *yearn for the blessing*, Ps. xcvii. 10; 1 Jno. iv. 19. Thus human energy and earnestness are brought out under the action of Divine grace and power, Phil. ii. 11, 12. They now know, that all the *seed of man* are not to be among the saved; they "*press toward the mark*," Phil. iii. 14, for the blessing. The *historical* here then shadows forth the *spiritual*. CANAAN'S curse, "cursed *is* Canaan," fulfilled in the iniquity of the *Amorites*, chap. xv. 16; Deut. ix. 4; xviii. 12, in the degradation and immorality of Canaan's race to this day, is yet but a faint shadow of the deeper curse, Gal. iii. 10, of which all not *in the Redeemer*, must be partakers, Rom. ii. 9; Rev. vi. 15–17. The blessing to SHEM, fulfilled in the elevation of the Israelites, descendants of Shem, and the transmission through them of blessings to the world at large, Rom. iii. 2; ix. 4, 5, 30, rests more fully and more truly on those who are the *spiritual seed*, Gal. iii. 29; Isa. xxxv. 10, pointing to their final glory and happiness. And the blessing of Japheth fulfilled in the eleva-

tion of the Roman, Grecian, and European nations (is not England included at least?) points to the agencies, by which the grand results here foreshown are to be obtained.

III. THE ENLARGEMENT OF JAPHETH.

Gen. ix. 25-27.

From Gen. xxv. 23, we learn, that the spirit of prophecy, while it names *individuals*, includes the *nations* descended from them; hence the terms of our prediction belong not to Shem, Ham, and Japheth, but to the vast human families, Asiatic, African, and European, whom they represent. It speaks then of the *inferiority* of the *family* of HAM, ver. 25; Deut. ix. 5; Eze. xxix. 15; of the *superiority* of the *Japheth* nations, Grecian, Roman, modern kingdoms of Europe, Dan. ii. 39, 40; vii. 23, etc.; lastly, of the peculiar blessing of SHEM'S line, as the channel through which, in the person of JESUS, the *Word of God*, Heb. iv. 12–14, was to be made known to the Gentile world, Jno. i. 1, 14, 29, 36; Rom. ix. 30. It is a prophecy at an interval of over 4000 years of the events spread before *our own eyes*. Africa fallen, "*no more a prince of the land of Egypt*," Eze. xxx. 13. *Japheth's* descendants, Europe, the leaders of civilization; and *Shem's* line, the source of blessing to the world, Lu. ii. 10, 11; Isa. lix. 20.

But the prophecy lingers especially on the *blessing;* even Japheth's enlargement is connected with it: "*God shall enlarge Japheth, and he shall* DWELL *in the tents of* SHEM." He will give political power to Europe, to England; but HE will *dwell* in the *tents of Shem.*

For the fulfilment of this we point to the *past*, when the WORD, God and with God, Jno. i. 14, *dwelt* ("*tabernacled*," or *dwelt in tents*, the Greek says) among us. Then GOD *dwelt* in the *tents of Shem*, 1 Tim. iii. 16; Isa. ix. 6; Jer. xxiii. 6; Mi. v. 2; Mat. i. 23, for HE was God. HE came to seek and to save the lost, Lu. xix. 10; to purchase by His blood, Acts xx. 28; and redeem from ruin and death to glory and life, Rev. v. 8, 9, a church, Eph. v. 25, *His body*, Eph. i. 22, 23. For this HE *dwelt in tents* in the *days of His flesh*, Phil. ii. 6–8; Heb. v. 8, and became obedient *unto death*.

Again shall He dwell in the tents of Shem. Rev. xxi. 3. No longer in weakness, the "*man of sorrows and acquainted with grief*," for then "He shall see of the travail of His soul and be satisfied," Isa. liii. 3, 11. The "*joy*" once "*set before Him*" shall now be his own, Heb. xii. 3, and our "*eyes shall behold the King in His beauty*," Isa. xxxiii. 17; 2 Cor. vi. 16; Rev. xxi. 22–27; xxii. 1–6.

How blessed for His waiting church when he shall again *dwell* among us, Rev. xi. 14. No more *sin*, no more *violence*, Isa. lx. 18–20. The *unclean* shall not pass over His highway, Isa. xxxv. 8, 10. Our friends who sleep in Him, restored, 1 Thes. iv. 15. Our eyes shall see Him, 1 Jno. iii. 2, and we shall be like Him. How real is our glory! 2 Cor. iv. 17.

IV. ABRAHAM'S SEED.

Gen. xii. 3; xv. 5.

"*I will make of thee a great nation.*" "*Thou shalt be a blessing.*" "*In thee shall all families of the earth be blessed.*" These are the promises,

rendered clearer and more striking by the terrible curse annexed, ver. 3.

How then fulfilled? is our first question:—

The *first* clause was adequately fulfilled when the seed of Abraham, through Isaac, Jacob, and the Patriarchs, was so increased that they became a *great people*, Ex. i. 9, 20; 1 Ki. viii. 65; Jno. viii. 37; but a further and truer fulfilment is found in Gal. iii. 29, where the *spiritual seed* is referred to, and the "*great nation*" is therefore the multitude of *true believers*, Rev. xiv. 1, 2; Phil. iii. 1–3; Rev. ii. 9; the whole body of Christ, Col. ii. 19; the church, Eph. v. 25; Acts xx. 28.

The *second* clause, "*Thou shalt be a blessing*," seems to find its real meaning only in the "*one seed*," Gal. iii. 8, 16. It is true the Israelites were, by their divinely taught doctrines, Isa. liv. 13, a blessing among nations, Isa. xix. 24. It is also true that they are to be the source of blessings yet to the world, *more* than the "*riches of the Gentiles*," even "*life from the dead*," Rom. xi. 12, 15. But yet the words, "*Thou shalt be a blessing*," point to a deeper and fuller meaning, and lead us to Him of whom alone it can be said, "*Cursed be he that curseth Thee*," as well as, "*Thou shalt be a blessing*," Ps. xxxiv. 21; Pro. viii. 36, 35; Acts iv. 12; Rev. vi. 16, 17, compared with Jno. i. 29, 36; 1 Pe. ii. 24; i. 18, 19; Isa. xxxv. 10; xxv. 9. The blessing shall be *real* to all who love Him, 2 Tim. iv. 8; but on those who hate Him shall *abide* an *unremoved curse*, Jno. iii. 36. Hence the *true seed of Abraham*, Gal. iii. 8, 16, is the *one* source of light and blessedness among men.

The *last* clause necessarily takes its meaning

from this, "*In thee shall all families of the earth be blessed;*" not confined any more to the Jewish nation, the waters of life now send their fertilizing streams into *every* land, Jno. iv. 21, 23; i. 29; Eph. iii. 5, 6; Acts xi. 18; xv. 7–9, 17; ix. 15; xiii. 2, 4; 1 Tim. ii. 4; 1 Jno. ii. 2; and after a little, when "*He that shall come will come,*" Heb. x. 37, and His church now *dead with Him* shall appear in glory, Col. iii. 1–4; then the knowledge of the Lord shall cover the earth, as the waters cover the sea, and "*all families of the earth shall be blessed.*" Rev. xi. 15.

V. SHILOH.

Gen. xlix. 10–12.

Clearer still becomes the "*light that shineth in a dark place,*" 2 Pe. i. 19. The first word of prophecy pointed to JESUS only as *one of the human family*, Gen. iii. 15; now it places Him in the family of JUDAH, ver. 10, and henceforth the nation among whom he is to appear stands announced, Mi. v. 2.

Our eye is fixed then here on the *person of the Restorer*. *Who* is the coming one? *When* was He to come? What is the *end* of his coming?—these are now our questions:—

Who is the coming one? Hab. ii. 3, Shiloh is the *sent one*, Jno. ix. 4, He who, while He *came* to do the Father's will, Ps. xl. 7, 8, to seek and to save the lost, Eze. xxxiv. 11–13; Lu. xix. 10, came yet as one *sent by* the Father, Gal. iv. 4; for He so loved the world that *He* gave HIM for us, Rom. viii. 32; Jno. iii. 16. See some beautiful allusions to this in Gen. xxxvii. 13; 1 Sam. xvii. 17, 18; Mat. xxi. 37; Isa. lxiii. 1.

When was He to come? When the *sceptre had departed* from Judah. But did not the sceptre depart over 500 years before HE came? 2 Ki. xxv. 7; Yes, but the word sceptre does not mean *kingdom*, but *tribeship:* the same word is rendered *rod*, Ps. ii. 9; "*tribe*," Deut. x. 8; xviii. 1–5; the meaning is therefore that Judah should not cease to be a *tribe* until Shiloh came; then it too, like Israel, should be scattered among the nations, Isa. xviii. 1, 2, 7. Shiloh has come then, for the tribeship has departed from Judah, her *legislative power* is over, Jno. xviii. 31; her people dispersed, Lu. xxi. 24.

What is the *object* of His coming? That the "*gathering of the people*" may be unto Him; so is it written, Jno. xi. 52; Acts xv. 14. They are gathered from among the dead and corrupt, Jno. iv. 4, 39–41; v. 21; "*quickened*," Eph. ii. 1, by His voice and Spirit; they who were ready to perish, stand before Him "*washed in His blood*," 1 Jno. i. 7; clothed in His righteousness, 2 Cor. v. 21; gathered into *one fold, one family*, Jno. x. 16; Eph. iii. 15; ii. 19; 1 Pe. i. 2; ii. 9. They *shall be gathered* when He comes, Isa. xl. 11; gathered out of a then abandoned world, 1 Thes. iv. 16, 17; gathered from *wreck* and *ruin*, 2 Pe. iii. 10; gathered *for glory*, 2 Thes. i. 10.

How blessed to be among His gathered people!

In the 10th verse SHILOH'S *coming* is announced, also the *time* of His advent and coincidently with it the passing away of its *tribeship* (sceptre) from Judah, fulfilled by the fall of Jerusalem, A.D. 70, when the city was "*compassed with armies*," Lu. *xxi. 20,* and her people were led away into all nations.

In this verse the *work* of SHILOH as the Redeemer of his people is dwelt on.

But, first, the prophecy identifies him as the Messiah, just as John, though *he* "*knew Him not*," yet "*saw and bare record that this is the Son of God*," because of the sign given to him; Jno. i. 33, 34; so we know Him as the *predicted* SHILOH, because of the sign here given, ver. 11; Mat. xxi. 2–11; at once a sign identifying Him, and a shadow of coming glory; when He shall reign over His own kingdom, in His own vineyard, once degraded, now purified, Isa. v. 1–7; Mat. xxi. 33–41; Zec. ix. 9; Isa. xxxii. 1; xxxiii. 17.

How was this glory obtained, how this vineyard purified? Trodden down and defiled, how did it become fit to receive Him as its master? "*Himself hath done it.*" "*He loved it from the pit of corruption*," Isa. xxxviii. 15, 17; and washed it from its sin, "in *His own blood*," Eze. xvi. 9; Rev. i. 5; and so it is here, "*He washed his garments in wine, and his clothes in the blood of grapes;*" but what was this wine, this washing? Hear His own words when they ask Him: "*Wherefore art thou red in thine apparel?*" "*I have trodden the winepress alone, and of the people there was none with me.*" Isa. lxiii. 1–6. The winepress of the Father's wrath was trodden by Him, Ps. lxxxviii. 7; Isa. liii. 6, 10; Mat. xxvi. 39; xxvii. 46. Were not these words real? Was not His agony real? Was not *this* the Father's wrath? 1 Pe. ii. 24. Was it not *for us* it was borne? Mat. xx. 28; 1 Pe. iii. 18. Why then were His garments washed in blood? 1 Cor. vi. 11; That we might be clothed in that linen, clean and white, which "is the righteousness of

saints," Rev. xix. 8. What a blessing for us, that "*He washed his garments in wine;*" that the sprinkling of His blood *does* cleanse from all sin, Heb. xii. 24; and that because He trod the winepress for us, we shall walk with Him in white, Rev. iii. 4. Oh, for more faith to eat and drink abundantly, Cant. v. 1.

VI. BALAAM'S PROPHECIES.

Num. xxiii. 9.

The first subject presented to us in Balaam's mournful but beautiful prediction, Num. xxiv. 17, is the *coming of the* MESSIAH, "*From the top of the rocks I see Him, from the hills I behold Him.*" Here the announcement of *Jacob*, Gen. xlix. 10, seems to be taken up, but with fresh features; some respecting the *advent of the Redeemer;* some respecting the *character of His redeemed.* Seen from the unhappy prophet's *remote standpoint*, the Saviour is discerned in the midst of His people, a righteous King among a separated people, Isa. xxxii. 1; Heb. vii. 1, 2; Isa. lx. 21.

Clearly then it is not at the time of His first coming, but "*when He bringeth* AGAIN (margin) *the first-begotten into the world*," Heb. i. 6, that this scene falls, for *personal* glory did not belong to Him, nor *manifested* glory to them, when He *first* came; then HE was "*a Man of sorrows*," Isa. liii. 3; "*His visage was so marred more than any man*," Isa. lii. 14. *They* were "*the offscouring of all things*," 1 Cor. iv. 13; but here HE stands in glory, Num. xxiii. 9, for "*the shout of a* KING *is among them*," ver. 21, and His people "*rise up as a great lion*," ver. 24; Rev. iv. 7. He is seen by the prophet *in* or *after* His glorious appearing, Tit. ii. 13, and is

already reigning among His saints, in His own inheritance, Eph. i. 18; Jude 14; Rev. xi. 15.

But among whom does He reign? How does the prophet describe the multitude that "*no man could number*," ver. 10; xxiv. 2; Rev. vii. 9. He describes them as they *have been*, as they ever shall be, when he says, "*The people shall dwell alone, and shall not be reckoned among the nations.*" Doubtless there is an application to *Israel* as a nation, dwelling alone, even in her dispersion; but the direct reference seems to be to those who, from the *moment they saw Him by faith*, Job xlii. 5, 6; Jno. v. 24; became a separated people, 2 Cor. vi. 17; Cant. ii. 10; once *of the world*, 1 Cor. vi. 11; then only in it, but not of it, Jno. xvii. 15, 16; Jas. iv. 4. They dwelt *alone* like their blessed master, Jno. viii. 1, 12, 23, 29; and now they walk with Him in white, Rev. iii. 4; dwelling alone in glory, for into their city can enter nothing that defileth, Rev. xxi. 23–27; xxii. 3–6.

The second prediction of Balaam, xxiii. 19–24, like the first, ver. 7–10, brings before us again the Redeemer and His redeemed, as if in the mind of God they are inseparable. In the first, ver. 9, the ray of prophetic light fell on the SAVIOUR,—"from the top of the rocks I see HIM;" and then, as the light spread around, it showed who were with Him, —"THE PEOPLE *shall dwell alone.*" In this the *people* are *first* discerned, shining in beauty and resting in glory, ver. 21; and then the prophetic ray plays about *Him*, the King of Glory, ver. 21; Ps. xxiv. 7, 9, 10, as if having pointed to those washed in His blood and clothed in His righteousness, Rev. vii. 14–17; Isa. lxi. 10; it *must* circle

round Himself, and lavish upon His head its light and homage, because it was He who *beautified* them, Ps. cxlix. 4.

Oh, shall *we* ever cease to bless and praise Him? Rev. v. 6, 8, 9; Isa. xxv. 9.

How strange are the words which describe *them*, ver. 21, "*He hath not beheld iniquity in Jacob;*" yet what *were* they once? 1 Cor. vi. 10, 11; As bad as the worst, 1 Cor. iv. 7; once "*far off*," Eph. ii. 17, among the ungodly, Rom. v. 6, "*having no hope and without God in the world*," but now brought nigh through His precious blood, 1 Pe. i. 18, 19; and once brought nigh, what *are* they? Still weak and frail, 2 Cor. iv. 7; but because in Him, "*without spot*," "*complete*," Col. ii. 10, "*perfect*," Phil. iii. 15; and "*beloved*," Rom. i. 7; for "*He hath not beheld iniquity in Jacob.*" *He* looks on the face of His anointed, Ps. lxxxiv. 9, sees reflected there, *all His members*, Eph. v. 30; Mat. iii. 17; Isa. xlii. 21; Jno. xv. 4.

Oh how blessed to know that we are "*in Him that is true*," 1 Jno. v. 20, 13, even in His Son Jesus Christ. How safe too must they be when "*the Lord his God is with him, and the shout of a* KING among them;" when He who redeemed them "*hath as it were the strength of an unicorn*," ver. 22; Isa. xxxiii. 17, 22; Jno. x. 28–30; when He is at once the loving Saviour, Mat. xi. 28, and the powerful deliverer, Isa. ix. 6, their Immanuel, "*God with them.*" How true then, and how precious, are the closing words of this prediction, "*Surely there is no enchantment against Jacob, nor divination against Israel*," for of them it shall ever be said, "*What hath God wrought?*"

ver. 23; Isa. xxvi. 12; xliii. 1; Acts xx. 28; Eph. v. 25.

Ch. xxiv. How beautiful is the description here given of Israel; of the church of the Redeemed of which Israel was only the shadow, Heb. iv. 4–9; 1 Cor. x. 1–10. They are as "*gardens by the river side*," Cant. iv. 16; v. 1; Ps. xlvi. 4, as *trees which the Lord hath planted*, Mat. xv. 13; Ps. xcii. 12–15; Isa. lx. 21. This points to the source of their strength. The Lord's hand planting. The Spirit's influence watering, Jno. vii. 37–39; Eze. xxvi. 25. Verse 7 speaks of other features.

"*He shall pour the water out of His buckets.*" "*His seed shall be in many waters*," ver. 7. Is not this their work, to spread among others what they receive from Him, from an ever overflowing fountain, Jno. iv. 14, 27, 29; Isa. xxxii. 20; Mar. xvi. 15; Jno. i. 41, 42. Their KING "*shall be higher than Agag*," Ps. ii. 6; Lu. i. 32, 33, and their "*Kingdom shall be exalted*," Isa. ii. 2–4; Dan. ii. 44; Rev. xi. 15; xix. 12, 16.

But here the prophecy passes from the people to Him who "*in His love and in His pity redeemed them.*" It points to Him first as the *Saviour*, the REDEEMER *by blood*, ver. 8. Ex. xii. 4–9; 1 Pe. i. 18, 19; 1 Cor. v. 7, 8, and it points to Him then as the *avenger*, the REDEEMER *by power*, Job. xix. 25; Ruth iv. 4–7, to Him who came *as a lamb* at His first advent, Jno. i. 29, 36, that He might win by His love and wash away sins in His own blood, Rev. i. 5, but who shall come again *as a lion*, ver. 9, to *avenge* His own elect, Lu. xviii. 7, 8, to *reign* in power, and triumph where once

He had walked in weakness, Heb. v. 8; 1 Thes. i. 8–10; iv. 13–17; Jude 24.

This seems now to absorb the mind of the prophet, ver. 17–19. The glorious appearing of the LORD OF LORDS, Rev. xix. 11, in that day when He shall come with the *shout of a King*. (St. Paul explains 1 Thes. iv. 15—17, "with a shout" conveying comfort and encouragement to his suffering saints, 2 Thes. i. 7, 8, "with the voice of the archangel," etc.) There is also here the glory and beauty of Israel, ver. 5–7, of all *in Him*, Rom. viii. 1; Col. ii. 10. The *glory* and *power*, the *Deity* of Him, their lamb, once slain, soon to reign in beauty, Isa. xxxiii. 17, among the manifested Sons of God, Rom. viii. 19; ver. 8, 17.

Ch. xxiv. 17–19. How mournful, yet how beautiful, are the words of this prediction: for while they point generally to the glory of the coming One, ver. 17–19, there is yet implied in them the sad anticipation of personal rejection in the day of HIS glory; "*I shall behold him*, BUT NOT NIGH," Rev. i. 7; ii. 14; 2 Pe. ii. 15. Alas, how many may be like the worldly prophet, speaking of *the glory*, 2 Cor. iv. 17; Rom. viii. 18, while they seek not *Him*, who sheds it around, Eze. xxxiii. 30–33.

May *we* be faithful, ver. 23; Rev. ii. 10. The *builders* of the temple are not *necessarily* "*lively stones*" in it, 1 Pe. ii, 4, 5. Those may be lost, 1 Cor. iii. 15. Only these are *certainly safe*, 1 Pe. i. 4, 5. May we be the *stones*, Lu. x. 17, 20.

For those who are His, leaning on Him, Cant. viii. 5; looking to Him, Heb. xii. 1, 2; and loving Him even in their weakness, 1 Jno. iv. 19; Jno.

xi. 2, 5; how blessed is the prospect here presented ver. 17–19; 2 Tim. iv. 8. He who was for them the Lamb slain, Rev. v. 6; the Man of sorrows, Isa. liii. 1–5; Heb. v. 8; the despised and rejected of men, shall *come back* to his waiting people, Ac. i. 11; but how? "*Without sin*," Heb. ix. 28. Oh, how blessed to see HIM, and not to see our sin, Lev. xvi. 21, 22; Heb. x. 17. No longer the suffering Messiah, but now *in triumph*; "*a star*," "*the bright and morning star*;" Rev. xxii., the *sceptre*, ver. 17, 19; Ps. ii. 8, 9; once rejected by men, Jno. 11, now worshipped by angels, Heb. i. 5; once weeping in weakness, because a substitute for us, Mat. xxvi. 37, 38; xx. 28, now shining in beauty and glory, the world's crowns on His head, Rev. xix. 12; xi. 15.

What a subject for thought; What a glory for our meditation. Who can be weary writing, reading, and thinking upon so blessed a hope as the "*glorious appearing of the Great God and* OUR *Saviour Jesus Christ?*" Tit. ii. 13.

But *who shall live* when God doeth this? ver. 23; Ps. xv. 1. The enemies of the RIGHTEOUS ONE shall all perish (ver. 17); *He* shall "*smite*," *He* shall "*destroy*" in that day, 2 Thes. i. 9; Psa. xxxiv. 21, 22; Rev. vi. 16, 17, not only the wicked, but those who, forgetting the Rock, Deut. xxxii. 18, *make their dwelling places strong*, ver. 22; Jer. xxii. 23; Ps. xlix. 10, 11.

How blessed for us those words; Isa. xxvi. 3, 4. How very sweet to stand on that Rock, and to think it is *our Jesus;* 1 Cor. x. 4, and *our Jesus is God*, Heb. i. 3; Jno. i. 1; Deut. xxxii. 31.

VII. THE LAW-GIVER.

Deut. xviii. 15-18.

The Jews say that this prophecy was fulfilled either in Jeremiah or in the line of prophets, Ac. iii. 24; but it all belongs to our Redeemer:—

Because it is expressly applied to Him, Ac. iii. 20–22, 26. They were prophets, but He is THE PROPHET, Lu. vii. 16.

Because none were prophets like Moses, but JESUS. Moses was a LAW-GIVER, for "*the law was given by Moses*," but *Jesus* was THE LAW-GIVER, for "*grace and truth came by Jesus Christ*," Jno. i. 17; henceforth therefore, God says, "*Hear Him*," Mat. xvii. 5; Ac. iii. 23; Heb. iii. 5, 6.

Because every particular in this prophecy applies to Jesus; HE IS OUR PROPHET. A prophet was one who *spake with God*, Ex. xxxiii. 11; Jas. ii. 23. JESUS spake with God, for He was with God; He was God, Jno. i. 1; v. 19; viii. 26, 28, 29. A prophet *declared unto man* what he received from God, Eze. xxxvii. 7; our Jesus declares unto us the Father himself, Jno. i. 18; 1 Tim. vi. 16; Jno. xiv. 9, and makes known his will. Jno. xvii. 4, 6; Lu. xxiv. 27. A prophet also *predicts*, Isa. xlvi. 10; from the lips of our Jesus came many predictions of the glory and perpetuity of His Church, Mat. xvi. 18.

HE IS "OF OUR BRETHREN," for, "*forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same*," Heb. ii. 14; Gen. ii. 23; Eph. v. 25–30. What a blessed truth is that spoken by His adversaries, Mar. vi. 3, but spoken before by the prophet,

Mi. v. 2, that our Redeemer was to be, indeed, "*of our brethren*," mighty to save as God, Isa. ix. 6, but able to sympathise with the sinner, because a man like unto ourselves, Heb. iv. 15; v. 7, 8.

HE IS RAISED UP FROM OUR MIDST, ver. 15. In our midst in His *birth*, Mat. i. 21; Mi. v. 2. In our midst in His *death*, 1 Pe. iii. 18, 19; Isa. liii. 4, 5, 9. In our midst in His life, Mat. xviii. 20; xxviii. 20; Heb. xiii. 5. In our midst here in time, Col. i. 27. In our midst for ever in eternity, Rev. v. 6; vii. 17.

How blessed to sit at the feet of *our Prophet*, Lu. x. 39; Mat. vii. 24.

VIII. THE SONG OF MOSES.

Deut. xxxii.

Heaven and earth called to hear while words of warning are spoken to guard His church in her earthly course.

Very beautiful are the opening words: "*My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.*" But not more beautiful than true, for "*as the rain cometh down and the snow from heaven, and returneth not thither*," so has HIS word ever been; so shall it still be, Isa. lv. 10, 11; words of love from the loving Father, seeking and finding a home in the hearts of His wandering people.

How blessed are the means employed. How blessed the object for which they are sent forth.

THE MEANS are THE WORD sent forth by Him for *peace and restoration*, Ps. xxiii. 3, coming down from heaven freighted with love and mercy, Isa. lv.

10, 11; Rev. xii. 11, because full of *His* love and mercy who cometh down from heaven, Jno. vi. 33, that He may give *Himself* in the Word, Ex. xvi. 16. Therefore is it that His doctrine drops as the rain, ver. 3, distils as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because it is *full of Christ*, Jno. xv. 4, 7; Col. iii. 16, *full of His Spirit*, Jno. xiv. 26, *full of His love*, Jno. xiv. 23; xvi. 14, 15, *full of light* from His presence to guide and bless, Ps. xxxvi. 2; xliii. 3. With Christ, the Word is always as showers of rain, refreshing the soul, Ps. cxix. 105, 18, 67. Without Christ, the letter killeth, 2 Cor. iii. 6.

THE OBJECT too, for which the Word is sent down, how sublime and glorious. "*I will publish the name of the Lord, ascribe ye greatness unto our God,*" ver. 3, that God may be all *in all*, 1 Cor. xv.; Eph. ii. 22, 23. Now the world is all in almost all, but soon the change shall come, 1 Jno. ii. 16, 17; Heb. x. 37; and then shall His glory shine forth before all, Col. iii. 4; Mat. xiii. 43; Isa. xxiv. 23.

How natural too the appeal here, "*ascribe ye.*" Like Cant. i. 4, it speaks of love passing from the heart of the saved one to others still needing. There it is, "*draw me,*" "*we will run,*" Isa. viii. 18; here, "*I will publish,*" "*ascribe ye,*" Ps. xxxiv. 11; cxvi. 13, 14. But is not true love ever diffusive? 1 Jno. iv. 16, itself from God? Rom. v. 5; must it not circulate *for God?* Jno. xiii. 1, 34, 35.

Ver. 4. Truly his speech "*distils as the dew*" when it describes thus the character, the nature of our God. "*He is the Rock, His work is perfect; for all His ways are judgment: a God of truth and without iniquity, just and right is He.*"

We trust to Him *in death*, we commit to Him our immortal souls; and well we may, when salvation depends not on a doctrine, on a word, on a truth, but on the *character of God.* Hence faith cannot be the belief in creeds or dogmas, but in the *being*, IN *the truth and love of God.* It is thus He is the ROCK. It is thus we can say "He is *just to forgive*," 1 Jno. i. 9.

"*All His ways are judgment*," and therefore He must punish for evil doing, for sin, Eze. xviii. 4. He is "*the Rock*," and therefore knows no change; He is always "*just and right.*" But this is our strength, for in Calvary every ray of the Divine character was received and absorbed: His justice rests in the heart of the suffering Saviour, Isa. xlii. 21; liii. 5, 6, 10; His truth is satisfied, for man suffered for the sins of man, 1 Cor. xv. 45–47. There is pardon and peace, safety and rest at the foot of the cross, Rom. v. 1; viii. 1, because *there* "*mercy and truth are met together*," because there "*righteousness and peace have kissed each other.*" Truth sprang "*out of the earth*," and righteousness looked "*down from heaven*," when in Bethlehem He was born for the sin of man, Mi. v. 2; Ps. lxxxv. 10, 11; Isa. xlv. 8.

Oh how truly blessed, how inexpressibly sweet, to rest at the foot of the cross, and, even while the remembrances of the past are busy with us, to say, because of the blood shed for us there, "*He is just to forgive*," Isa. xliv. 22. Truly there is a glory in the cross, in this exhibition of a Father's love for His people, before which earth's glory is indeed dimmed. Yes, it is blessed to think we trust not in creeds, in forms, in doctrines, but in GOD

HIMSELF. The eternal God is my refuge, Deut. xxxiii. 27, and not the words I recite. I depend not on my own frail powers of mind or of memory, in life or in death, but on the being of my God, on the personal love of my Redeemer. I lean on a *present Saviour*, Isa. xliii. 2; Ps. xxiii. 4; Cant. i. 7; ii. 4, 6, 16. He is a Rock to me who is at once "*the mighty God*," Isa. ix. 6, able to save, lxiii. 1, 2; Heb. vii. 25, and the loving Saviour who, knowing our infirmities, invites the vilest to come with the assuring promise "*him that cometh to Me I will in no wise cast out.*" Is it not, then, because He is just and right, because He is a Rock, 1 Cor. x. 4, that we can trust Him for ever? Isa. xxvi. 3, 4.

Ver. 6–9. Three precious subjects are brought before us in these verses: *The fatherhood of God*, ver. 6; the *Divine love and foreknowledge*, ver. 8; and *the Lord's inheritance*, ver. 9.

The fatherhood of God. On what does this rest? On His relation to men as *creatures?* If so, what is its value? For angels were *created* by Him, yet some of them fell, Jude 6; 2 Pe. ii. 4. Men were *created* by God, yet many perish, Mat. xxv. 41. It is not the mere fact of *creation* that constitutes us the sons of God, and God our Father; for, though created upright, man has now by sin *forfeited* whatever might have been his. The words before us then, "*is not He thy Father that hath bought thee*," ver. 6, are very precious, but very solemn. *Precious*, because they point to the *true* ground of sonship, Jno. i. 12, 13; 1 Pe. i. 23, 25, His redeeming love, Rom. v. 5; Jer. xxxi. 3; Deut. xxxiii. 3; Jno. xiii. 1; His glorious death on the

cross whereby life, a new life, is given to all who believe on Him, Rom. vi. 23; Jno. xvii. 2, 3; but *solemn*, because they assure us all that unless born of God, Jno. iii. 3, 5, none shall share that life, nor win that glory, 2 Cor. vi. 16–18; 1 Cor. vi. 19, 20.

His love for His people. Many passages unfold this love, but few more clearly than ver. 8: "*he set the bounds of the people according to the number of the children of Israel.*" "*He set the bounds*," Gen. xi. 8, long before the birth even of Israel, Gen. xxxii. 28–32, and yet He set them according to their number, so that each should have his inheritance, Jno. xix. 51; for His love provides for each one of His people; not for those alone already brought in, but for all who shall believe through the Word of truth, Jno. xvii. 9, 20; x. 16; Acts xviii. 10. All believers of every time are on the high priest's heart, Ex. xxviii. 28–30, for when He *separated* "*the sons of Adam, he set the bounds of the people according to the number of the children of Israel.*" Mat. xiii. 43; xxv. 34.

How blessed the reason assigned for this, ver. 9, "*for the Lord's portion is His people.*" He, too, has an inheritance, but it is *the hearts of His willing people*, Cant. vi. 12 (margin). The God of glory accepts as His own inheritance the *free love* of a redeemed, glorified and beautified, but a grateful and loving people. This is "*the riches of the glory of His inheritance in the saints.*" Eph. i. 18; Ps. lxiii. 1, 8; xc. 17; Isa. xliii. 1. For them He prepares a place, Jno. xiv. 1, 2.

IX. ISRAEL'S LIFE AND GUIDE.

Deut. xxxii. 10.

How strange these closely connected verses. "*The Lord's portion is His people*," ver. 9, and "*He found him in a desert land*," ver. 10. It reminds us of the beautiful passage, 1 Cor. vi. 10, 11; "*But ye are washed, but ye are sanctified;*" that is, the Lord's portion. "*Such were some of you*," unfolding to us the howling wilderness of sin and corruption, from which they had been rescued in order to become His. What an origin was ours. Eze. xvi. 3, 5; but HE, "*in love to our souls*," delivered us "*from the pit of corruption*," Isa. xxxviii. 17. What a wondrous love was His, who died "*for the ungodly*," Rom. iv. 4, 5; Deut. xxxiii. 3; Jer. xxxi. 3. What a glorious gospel is ours, the gospel of SALVATION, Eph. i. 13.

He loved us. Yes, but He loves us still; for He who delivered still continues to guide and to keep, Ps. cxxi. Very blessed are these words for us, ver. 10, "*He led him about, He instructed him, He kept him as the apple of His eye.*" As a mother loves, He loves, not only *delivering*, but watching and cherishing, Isa. xlix. 15–17; Ps. ciii. 11–14; for His is an "*everlasting love*," Jer. xxxi. 3.

"*He led him about*" to save him from returning again to the Egypt of sin and darkness from which he had been delivered, Ex. xiii. 17, 18. It was a tedious way; it was a thorny way, Deut. viii. 15, 16; but it was the right way, Ps. cvii. 7, for it taught Israel to know themselves, Deut. viii. 2, 3; to know their guide, Jno. xvii. 3; xiv. 6.

"*He instructed him*," not only guiding him, but training, teaching, and, by instruction, *transforming;* that all whom He led might be *fitted for companionship*, Rom. xii. 1, 2; 1 Pe. i. 22; 2 Tim. iii. 15, 16. Sanctified through the truth, Jno. xvii. 17, 15, they are so instructed through the Word by His Spirit, 1 Thes. ii. 13, that they "*grow up into Him*," Eph. iv. 15.

"*He kept him as the apple of His eye.*" While preparing for glory, we are surrounded by dangers, exposed to temptations, 1 Pe. iv. 12, 13. How precious then this assurance that HE *keeps* us, 1 Pe. i. 4, 5; Jno. xiv. 23, and so safely; even as the apple of His eye, Jno. x. 28–30; Isa. liv. 17.

X. THE LOVE OF JEHOVAH.

Deut. xxxii. 12.

How beautiful this illustration of Jehovah's love for His people, and of the tenderness with which He trains them to rise from inactivity and ease, to life and energy in the path of the just. Pro. iv. 18.

The Eagle stirreth up her nest, and fluttereth over her young, that she may teach them to mount on the wing, and "*mount up with wings as eagles*," Isa. xl. 31. Are not His words "*arise and depart ye*," Mi. ii. 10, spoken to *warn us* against resting in sloth and inactivity? Heb. vi. 12; Eph. v. 14. What watchful love too that word, "*fluttereth over* her young" implies; while raising to life and motion, watching, "*fluttering over*," keeping "*as the apple of His eye*," ver. 10, loving them so well that He keeps them ceaselessly, Ps. cxxi. 3, 5–8, and yet

loving them too well to allow them to slumber, Isa. lxiii. 9; xl. 2. He trains them to life and energy for Him, 2 Cor. v. 14, 15.

In these words we see also the chief object of religion. To save the soul from death was not what brought Jesus from the glory of His Father's home, Jno. xvii. 5; it was so to restore life as to restore the nature, Ps. xxiii. 4, to raise man up so as to walk in newness of life, Rom. vi. 4, 5, that while resting on the finished work of the cross, while trusting solely to HIS merits for pardon and peace, he yet should be fitted in his tastes and character for the higher associations of God's home, for eternal companionship with Jesus, Rev. iii. 4; 2 Cor. iii. 18; in order to make us *walk as He walked*, "Jehovah," just as the eagle, "*spreads abroad her wings, taketh them, beareth them on her wings*," so the Lord first bears His people up; that just as the young eagle is trained to fly, so they may "*run and not be weary, may walk and not faint*, Isa. xl. 31; Eph. ii. 10; Phil. iii. 9–14.

How much then is contained in these words:— "*So the Lord alone did lead him, making his feet like hind's feet*," that He might set him "*on His high places*," Ps. xviii. 33, 34, training him *in time*, that he might *walk in glory* in eternity, Rev. vii. 14–17; Isa. xxxv. 10; Cant. ii. 7, 8; Lu. xxii. 29, 30.

Ver. 29–31. How deeply is this prayer needed, that His people should consider their latter end. Even in this chapter which begins with words so precious, ver. 8, 9, words of love and tenderness from their God, ver. 10–12, the story of sin is dark and fearful, ver. 15, 17, as if to show that

every man at his best state is indeed vanity, and that salvation is *wholly of the Lord*, ver. 26, 27; and yet dark and terrible though this history be, it is a history of man as well as of Israel. How precious the truth which it brings before us, that man's safety is not of himself, but only from Him, Eph. ii. 8, 10; Rom. iv. 3, 4; xi. 6; Ps. xxxii. 1, 2. How soon it must have been forfeited if it had depended on us to keep it. Isa. xxvi. 3, 4.

What then is the counsel here given? To CONSIDER *their latter end*, not to think *sometimes* of it; Balaam did this, yet he who said "*let me die the death of the righteous, and let my last end be like his*," Num. xxiii. 10, died at last in open antagonism to the Lord's people, Num. xxxi. 8; but to *consider* it, just as the child of God CONSIDERS Jesus his Apostle and High priest, Heb. iii. 1; xii. 1, 2; so to consider also the shortness of life, the certainty of death, the endless glory (or woe) of eternity, Mat. xiii. 43, when sorrow and sighing shall have for ever passed away, Isa. li. 11.

But what is the present effect of such an attitude? Always looking onward? Tit. ii. 13, 14; 2 Pe. iii. 12; Phil. iii. 14, 15, 20, 21; It is *present strength*, present triumph, "*for how should one chase a thousand, and two put ten thousand to flight.*" Oh how blessed to feel that the Lord is our captain, Jos. v. 13, 14; Heb. ii. 10; that Jehovah is our guide, Ex. xxxiii. 14; Ps. xxxii. 7, 8, and that whatever be our dangers or temptations, we shall be "*more than conquerors through Him that loved us*," Rom. viii. 37.

Whenever a child of God is "*overtaken*" *by the enemy*, Gal. vi. 1, 2, it is only because he trusts

in a rock that is not as *our Rock*, ver. 30, 31. Our Rock is THE ROCK OF AGES, and its strength is *everlasting*, ver. 4; Isa. xxvi. 4; Jno. x. 29, 30; but theirs, the trust of unstable souls, can give them only the hope that *perisheth*, the vine of Sodom and of the fields of Gomorrah, whose grapes are of gall, their clusters bitter, ver. 23, 33; Rom. ii. 8, 9; Mat. xxiv. 44, 46.

Ver. 31–37. How remarkable the likeness of the counterfeit church to the true, 2 Thes. ii. 4, 8 (Rev. xii. 1, 2, the true church); Rev. xvii. 3. Like the true church, it also has a lamb, 1 Pe. i. 18, 19; Rev. xiii. 11, like a lamb, but "*he spake as a dragon.*" Like the true church it has a *head*, Col. ii. 18, 19; not Christ, but *a man*, Dan. vii. 8. It rests like the true church on a rock, Deut. xxxii. 31, but OUR Rock is the *Rock of ages*, Isa. xxvi. 3, 4; 1 Cor. x. 4; Ex. xxxiii. 20; *their* rock sells them at last, being itself worthless, Deut. xxxii. 30, 15, 18; Rom. xi. 20–22.

This church continued not in God's goodness, and therefore she has been "*cut off.*" Like the true church, Jno. ii. 1–11; Isa. lv. 1, 2, it also has wine, but what a difference, our wine is the *good wine*, Jno. ii. 10, "*the best wine*" for our beloved, that goeth down sweetly, "*causing the lips of those that are asleep to speak*," Cant. vii. 9. Theirs is but as the vine of Sodom, Deut. xxxii. 32; their grapes are "*grapes of gall*," their wine is "*the poison of dragons, and the cruel venom of asps*," ver. 33. But why compared with "*the poison of dragons?*" Because it is *really* the dragon's poison, Rev. xii. 1, 4, 9; Gen. iii. 1–8; Mat. iv. 1–10, seeking to mar Christ's work by a *counterfeit*

church, one essentially false and Satanic; their wine, "*the poison of dragons;*" their lamb, *inspired by the dragon*, Rev. xiii. 1–3, 11. This is the poison of asps of which the Apostle speaks, Rom. iii. 13. But just as their false bread, Isa. lv. 1, 2; Jno. vi. 47, 53, 54, satisfieth not, for it is not the food prescribed by God for man's soul, Ex. xxix. 33, so their wine, unlike the gospel wine which nourishes the soul along with the sincere milk of the Word, Isa. lv. 1, 2; 1 Pe. ii. 3, destroys the soul, for it contains the essence of *falsehood;* it teaches of an unfinished work by Jesus, that must be supplemented by man's merits, and by earthly sacrifices. Can we not understand then the warning words? ver. 34, 35. "*Is not this laid up in store for me?*" etc. "*To me, vengeance;*" "*their foot shall slide in due time,*" 2 Thes. ii. 4–8; Rev. xviii. 20, 21.

But what does Babylon include? Rev. xiii. 8.

This portion blends, very remarkably, mercy on the people of Jehovah with judgment on His enemies. It brings before us then the *coming of Jesus* to His *troubled* and well-nigh exhausted Church, and *vengeance on those that troubled them*, 2 Thes. i. 7–10.

"*The Lord will judge His people,*" fulfilling Isa. xxxii. 1, 2; xxxiii. 17, 22–24; Psa. ii. 6–8; Rev. xix. 11, 12; xx. 4. For when the *King reigns* His people shall *share His glory*, 1 Cor. vi. 2, 3; Lu. xxii. 29, 30? "*and repent him for his servants.*" But when? When He seeth that *their power is gone;* so in Rev. xi. 7–11, it is when dead the witnesses are raised to glory, for Anti-Christ shall triumph until He shall come whose right it is, 2 Thes. ii. 4–8; 1 Jno. ii. 18. In the Church's *darkest* hour

the light of glory shall suddenly *shine upon them*, Zech. xiv. 7, 8. Prophetically true, these words have also a precious spiritual sense, for when is the Lord revealed in His saving power to any believer? Is it not only when he feels, and feels *truly*, that His power is *gone*, 2 Cor. xii. 9. Yes, truly, it is *only* when we are weak that then we are really strong, 2 Cor. iii. 5; Matt. ix. 12, 13.

"*Rejoice O ye nations with His people.*" ver. 43. When the Lord's people shall be *redeemed*, Job. xix. 25; Isa. li. 11; Rom. viii. 23, then the nations shall *rejoice with them*, Rom. xi. 12, 15, 25, 26; Rev. xiv. 5, 6. Both shall rejoice in that day, for the *false church* which deceived the nations with its *false rock*, ver. 31, its false wine, ver. 33, its false sacraments, ver. 38 (*sacrifices* not sacraments), 1 Cor. x. 4, 16–20; Isa. lv. 1, 2; Cant. vii. 9, shall then have fallen for ever, Rev. xviii. 2. The enemy that oppressed them shall have been *destroyed*, 2 Thes. ii. 7, 8, and the Lord shall have avenged His own church which hath cried unto Him day and night, Lu. xviii. 7. "*The beginning of revenges*" are the vials of his wrath, Rev. xvi., but what shall be their end? Rev. xix. 20, 21; xx. 10, 14, 15; Deut. xxxii. 43; Rev. xvi. 6; xviii. 20; xix. 2. Blessed for the redeemed, the glorified, Rom. viii. 28–30. Fearful for the *unchanged*, Gal. vi. 8; Rom. xii. 1, 2.

XI. THE BLESSING OF MOSES.

Deut. xxxiii.

How rich this blessing from the "*Man of God?*" the law fulfilled by HIS love, ver. 2, 3; its *fire of wrath,*" ver 2, sustained by HIM, Ex. iii. 2; Jno. i.

14; 1 Tim. iii. 16, who so loved the people, ver. 3, that He gave HIMSELF for them, Eph. v. 25, Heb. ix. 14, Acts. xx. 28. The fiery law, manifesting His character as righteous, and hating iniquity and transgression, Ex. xxxiv. 6; the love, manifesting His character as the *Father* of those who sinned, longsuffering, forbearing, and *pitiful*, Ps. ciii. 13, 14; 2 Pe. iii. 9. Truly the Prophet's question is a solemn one, Mal. iii. 2, but the answer is clear and distinct. They can who are hidden *in Himself*, Ex. xxxiii. 22; Cant. ii. 14; Jno. xv. 4, for he hath covered His law with love, Ex. xxv. 16–19; Ps. xxxii. 1, 2; Rom. xiii. 10.

How very precious then the prospect given to us here, combined with the *everlasting love* given to us, ver. 3.

"*He came*," but in Jude we read, "*The Lord cometh*," with ten thousands of His saints, Jude 14. He *is coming* then; we wait for HIM from heaven, 1 Thes. i. 19; Heb. x. 37; Rev. i. 7; xix. 11–13; 1 Thes. iv. 14–17. This is our prospect, this our *hope*, Tit. ii. 13, 14; 1 Jno. iii. 3.

But shall we *fear Him* when He comes? Mal. iii. 2. How very assuring are the words of this passage. Yea, He *loved* the people, Jer. xxxi. 3; Jno. xiii. 1; xiv. 21, 27, "*all His saints are in Thy hand.*" All Christ's people in the Father's keeping, 1 Pe. i. 4, 5; Ps. cxxi.; Am. ix. 9; not even the *least grain* lost, Jno. xvii.; 10–12, 20, all in the Father's hand, Isa. xlix. 16; Jno. x. 28–30, and therefore all "*shall receive of Thy words*," ver, 3, shall receive of the glory promised in the Word, Col. iii. 4; 2 Cor. iv. 17, 18; Rom. viii. 17–21; Jno. xvii. 24. But why? Because they all sat down

AT HIS FEET, ver. 3; Lu. x. 39, 42; viii. 35. Receiving of His fulness here, Jno. i. 16, drinking of the water which He gives, Jno. iv. 14; vii. 39, learning the lessons of love, of patience, of purity, which He teaches, 1 Pe. ii. 21–23; Mat. xi. 28–30; Rom. viii. 3, they share His throne (they receive of His word, Lu. xxii. 29, 30) *in glory*, Rev. iii. 21.

THE BLESSING ON LEVI.

The blessing of Levi is the subject of this portion, and in him, of all who are truly the Lord's. From Gen. xxix. 34 we learn, that the word Levi means *joined*, and from 1 Cor. vi. 17, that the Holy Spirit applies it to the union between believers and Jehovah, Eph. v. 25, 27, a union so real, that of every true child of God it is said that being joined unto the Lord he is *one Spirit*.

The word *Levi*, then, thus meaning *joined*, the term *Levite* is applied in Isa. lxvi. 21 to those who surviving the ruin of the old human family, shall be found joined to the Lord in an abiding and eternal union, ver. 22; Eph. ii. 14, 17, 19–22.

The blessing of Levi, then, belongs of necessity to all who are and shall yet be joined to the Lord out of our fallen race, Jno. iii. 16.

"*Let thy Urim and Thummim be with thy holy one*," etc. The Urim (lights), and Thummim (perfections), point clearly to the High Priest's breastplate, Ex. xxviii. 29, 30, and as all Israel, all God's family, Eph. iii. 15, were borne on that breastplate, *on the heart* of Aaron, *of Jesus*, the words point plainly to the perfect light and love, support and sympathy, which all His people find in the heart of Jesus. Perfect *guidance* Ps. xxxii. 8; xxxvi. 9,

10; xliii. 3; perfect *love*, Jer. xxxi. 3; perfect *safety*, Jno. x. 29, 30; 1 Pe. i. 5, for all who are *in union* with Him, Jno. xv. 4. The words of the blessing then assure us that our light and perfection, Phil. iii. 12, 15, are with our Holy One, our Jesus, Mat. xxviii. 20; Heb. xiii. 5, 8.

"*Whom thou didst prove at Massah.*" How very blessed this truth is, that Jesus was *ever with His people.* He with whom Jacob wrestled, Gen. xxxii. 30, 32, was the one also with whom Israel strove at Massah, Ex. xvii. 1–7; 1 Cor. x. 9; for the Lord whom Israel tempted was the LORD CHRIST. Ps. lxviii. 7, 18; Eph. iv. 8.

How strongly, too, the fidelity of all believers to their God is shown in the faithfulness of the tribe of *Levi*, when Israel followed after idols. Ex. xxxii. 4, 8, 26, 27. They spared neither brother nor companion in their zeal for the truth of Jehovah. Deut. xxxiii. 9; Mat. x. 37–39. Are we so joined to the Lord that our Urim and Thummim are with OUR HOLY ONE?

THE BLESSING ON BENJAMIN.

Ver. 12. How very beautiful the terms of this blessing. "*The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all day long, and he shall dwell between His shoulders.*" Every expression conveys precious truth and assurance of love. "*The beloved of the Lord:*" what a description this is of a poor sinner, of one once vile and rebellious; but this *abounds in the Word of God.* He died "*for the ungodly.*" Rom. v. 6; 1 Cor. vi. 10, 11; Eph. ii. 19–22. He rose to beautify, to purify them, in the power of His risen life. Rom.

v. 10; Eph. ii. 1, 6, 10; 1 Pe. i. 22; Heb. ix. 24. He reigns to glorify them, Rev. iii. 21; for the vile, the ungodly; whom He justifies, them "He also glorified." Rom. viii. 29, 30. How sure, too, their inheritance: "*shall dwell in safety;*" "*no condemnation*" to them, Rom. viii. 1, for HE hath borne their sins, 1 Pe. ii. 24; no weapon against them *shall* prosper, Isa. liv. 17, for the LORD *is their keeper.* Ps. cxxi. 5. They shall "*dwell in safety by Him.*" 1 Pe. i. 4, 5; Jno. xiv. 23; xv. 4. Borne *upon the heart* of the great High Priest, Ex. xxviii. 29, 30; hidden in the cleft rock, Ex. xxxiii. 20–22; planted together in the likeness of His death, Rom. vi. 5; members of His body, of His flesh, and of His bones, Eph. v. 25, they are safe for ever; not life nor death can separate them from the love of God, which is in Christ Jesus our Lord. Rom. viii. 38, 39. "*The Lord shall cover him;*" having covered his sins, he shall then cover himself, Ps. xxxii. 1, 2, freeing him by the one covering from condemnation, He shall cover him by the second from all danger, for "*upon all the glory shall be a defence.*" Isa. iv. 5, 6; xxv. 4; xxvi. 4. *In the Lord Jehovah is everlasting strength all the day,* never leaving, never forsaking, Heb. xiii. 5. But more precious far than even this safe keeping is the last promise, "*he shall dwell between his shoulders,*" dwell in His heart. Col. i. 27; Eph. iii. 17–19; Jno. xiv. 23.

Thus is described by inspiration, a true child of God, ver. 12.

THE BLESSING ON JOSEPH.

Ver. 13–17. "*And for the precious things of the earth and the fulness thereof, and for the good will*

of Him that dwelt in the bush, let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren," ver. 16.

In this, and the following verse, the blessings on Joseph seem to culminate. In the earlier verses the Lord shows us how beautiful nature shall be again, Rom. viii. 18–22, when the reproach of sin shall have been removed for ever, Jos. v. 9; 1 Jno. iii. 8; then shall abound "*the precious things of heaven,*" "*the precious fruits brought forth by the sun,*" "*put forth by the moon;*" "*the chief things of the ancient mountains,*" and "*the precious things of the lasting hills,*" ver. 14, 15. Who can now even imagine how beautiful God's restoring power can make the world around us again, and how abundant nature's fulness shall be, when the sin that has defiled it shall be removed? Isa. lx. 11, 17–20; lxii. 7–9; Hos. ii. 17–23. "*The earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel:*" *the Lord's seed (Jezreel)*, 1 Jno. iii. 9; Jno. i. 47, shall pray, and God shall hear and answer and give. Isa. lxv. 22–24; Jno. xiv. 13, 14; xvi. 23, 26, 27; 1 Cor. ii. 9. The chief glory of God's people "*in that day*" shall be that when surrounded by beauty and love, and possessed of life eternal, *He* shall be with them, Isa. xxxv. 10 *(margin);* Rev. vii. 14–17. To this it refers in the words, ver. 16, "and for *the good will of Him that dwelt in the bush,*" Ex. iii. 3, 6. What was that bush but a symbol of our frail human nature, 2 Cor. iv. 7; Jno. i. 1, 14, in which He alone could have dwelt *unconsumed?* 2 Cor. v. 19; 1 Tim. iii. 16; and what was the "*good will*" of Him that dwelt

there, but the everlasting love, Jer. xxxi. 3, of which *the whole world is full?* Jno. iii. 16; xiii. 1; Rom viii. 32, 38, 39; the love that spared not Himself but *offered Himself without spot to God*, Heb. ix 14; the gentleness that by its own attractive power draws to itself the sinner's whole trust, Mat. xi 28–30, and while it supports, transmutes. Rom xii. 1, 2; 2 Cor. iii. 18; Jno. i. 16.

"*His glory is like the firstling of his bullock, and his horns are like the horns of unicorns.*"

His glory. Whence comes it? *First*, as in ver. 16, from the "*good will of Him that dwelt in the bush*," Ex. iii. 3, 6; Jno. i. 14; Lu. ii. 14; Jno xiii. 1, the everlasting love of the everliving Saviour; but, *secondly*, from the life laid down in death, Jno. x. 15, for the *self-sacrifice* by which man's life is redeemed, 1 Pe. iii. 18; for "*His glory is like the firstling of his bullock*," Lev. i. 1–9, the sacrifice appointed to prefigure His offering of Himself, Heb. ix. 11, 14, 25, 27, 28. Here, therefore, is the foundation of faith, the blood "*that cleanseth from all sin*," 1 Jno. i. 7; Isa. i. 18, the atoning work of Him who was made sin for us, though He knew no sin, that we might be made the righteousness of God in Him, 2 Cor. v. 21; Isa. liii. 5, 6, 11, 12.

Hence it is that "*His horns are like the horns of unicorns*," for while there is *power to save*, Heb. vii. 25, its foundation is the blood in atonement for the soul. This is clearly taught in Ex. xxx. 10, where Aaron is commanded to make an atonement "*upon the horns of the altar, with the blood of the sin offering.*" The horn is a symbol of power, Lu. i. 69; Heb. vii. 25. The horns of the altar repre-

sent the power to *pardon*, to save, the suppliant who clings to them, 1 Ki. i. 50, 51; but the blood must touch the horns, or they have *no power* to pardon, Ex. xxx. 10, for the death of Jesus alone is the life of His people, and it is only when planted together in the likeness of His death, that we shall be also in that of His resurrection. Rom. vi. 5; vii. 4.

The truth of these words, illustrated by Ps. cxviii. 27, where the power of the horns is traced to the sacrifice bound to them (identical with the atoning blood of Exodus) is clearly seen in the result of the altar power in this verse 17. "*With them shall he push*," for it is the sprinkled blood that finally sends forth judgment *unto victory*. Rev. vi. 2; 1 Jno. v. 4–8.

How blessed to know that the horns anointed with blood shall push finally "*to the ends of the earth*," and that even the utmost parts of the earth, now sin-stained and defiled, shall be given to Him for a possession. Ps. ii.

THE BLESSING ON ZEBULUN AND ISSACHAR.

Very important, but practically very little regarded is the description of the church given in the first epistle to the Corinthians. In ch. x., the apostle lays down the general statement:—"*we being many are one bread, one body*," 1 Cor. x. 17, assigning as the reason of this, "*for we are all partakers of that one bread*," viz., Christ, Jno. vi. 33; and again in ch. xii. 21, 23; vii. 20, 21, he points out the practical result of this teaching, that where God in His providence *places a man* there lie his duties, and there lies his work, not the work of life

alone, but that of love also. While he says of Zebulun, "*rejoice in thy going out,*" of Issachar he says, rejoice "*in thy tents.*" As the eye, 1 Cor. xii., has one work, and the foot and the hand a different one to do in the body; as in society the servant has one place, the master another, 1 Cor. vii., so has the Lord work for each to do in his place, Ec. ix. 10. If He uses the master for one purpose, the servant is a necessary instrument for another, for even the *least joint* helps in the compacting of the whole body, the church. Eph. iv. 16; Jno. xii. 6.

While therefore the missionary rejoices in his "*going out,*" Isa. xxxii. 20, the pastor rejoices "*in his tents,*" Heb. xiii. 7, 17. The one works with the Lord among strangers, 1 Cor. iii. 9, the other in the quiet peacefulness of settled life, Acts xx. 17; and while in home life the husband rejoices in his going out, Rom. xii. 11, the wife, more especially designed to beautify the home, the earthly resting-place of the man, rejoices in her "*tents,*" Pro. xxxi. 11, 23, 27. "*They shall call the people unto the mountain;*" for is it not by their joint labour, the missionary converting the heathen, the minister edifying the church, by the distributed work of the members of her body, that souls are won, and sacrifice offered to Jehovah? 1 Pe. ii. 4, 5, 9; Rom. xii. 1.

THE BLESSING ON GAD.

Ver. 20, 21. The words of Gad's blessings are very suggestive. We learn from his history, Num. xxxii. 2, that Gad with Reuben and Manasseh (half the tribe) chose their portions at once, and then, having secured their own inheritance from Moses

"*the lawgiver*" (not subsequently with the other tribes from Joshua, though ultimately blessed by him), Jos. xii. 7, undertook to cross over with their yet unsettled brethren, and war "*with the heads of the people*," until all the land was possessed.

Is not this a pre-intimation of what His people ever should be:—"*Providing the first part for himself*," looking first to one's own soul, to one's own inheritance, and suffering nothing to mar it. Mat. xvi. 25, 26; 1 Tim. vi. 12. Is not a man's first duty to find Him who is life to his soul, Pro. viii. 35; Jno. i. 41, 42, to secure for ourselves a place in the many mansions, Jno. xiv. 1, 2; that, *at peace* with God, Rom. v. 1, we may be the better able to be workers together with Him, 1 Cor. iii. 2, for the salvation of others. He came with the heads of the people, he executed the justice of the Lord, for he came to fight the Lord's battle, Rev. iii. 21; 1 Jno. v. 4, 5, and to show us how war must be waged with the *enemies* of the Lord's people, Eph. vi. 12; Lu. i. 74; Rom. vi. 12–14, until all are subdued, Ps. xviii. 38–42, and Israel is at rest for ever, Isa. xi. 10.

Is it not then suggestive to us of certain victory, whatever may now be our hindrances, when we learn that Gad, foreshadowing (as all the tribes do, Ex. xxviii. 29, 30), the Israel of God, "*dwelleth as a lion, and teareth the arm with the crown of the head.*" The lion's strength strictly belonging to Him who is the Lion of the tribe of Judah, Rev. v. 5, 6, belongs also *in Him* to all His people, Eze. i. 10; Rev. iv. 7; v. 8–10; for while He himself destroyed him that had the power of death, Heb. ii. 14, He charges us also to fight the good

fight of faith, *that others may be delivered.* 1 Tim. iv. 16.

Shall we not at last, in a higher sense, execute the justice of the Lord? 1 Cor. vi. 2, 3; Lu. xxii. 29, 30; Isa. xxxii. 1, 2.

THE BLESSING ON NAPHTALI.

Ver. 23. The word *Naphtali* means *my wrestling*, and brings to our remembrance the remarkable transaction recorded in Gen. xxxii. 24, "*And Jacob was left alone, and there wrestled a man with him until the breaking of the day.*" What is this but the loving God, in his eternal Son, wrestling with man, Isa. i. 18, in order that he may "*cease to do evil*," "*learn to do well*," and, through Jesus, "*lay hold on eternal life*," 1 Tim. vi. 12. Not "*God in Christ reconciling*," but God in Christ winning man to reconciliation, peace, and happiness. 2 Cor. v. 17, 19–21. Wrestling with him in providences and in prayer, Rom. viii. 26; Ps. xxxii. 8, 9; Hos. ii. 6, 9, 14, 16, wrestling *in love.* "*And of Naphtali he said, Oh Naphtali*," *Oh my wrestling;* Oh thou with whom I have wrestled. Gen. vi. 3. The words then convey to us, as a first truth, the assurance of His love, that He will not leave us nor forsake us, Heb. xiii. 5, but will guide us with the "*bit and bridle*," if we will not be guided by "*His eye;*" that He will keep us by His power, through faith, unto salvation. 1 Pe. i. 4, 5; 1 Cor. x. 13.

But they convey to us another truth when we read the prophet's inspired comment on them, Hos. xii. 3, 4. In Gen. xxxii. 24 the words are, "*there wrestled a man with him*," implying, as we have *seen, that* God will wrestle with His people if

they turn aside from Him as Jacob had then done; but in Hosea the words are, "*Yea, he had power over the Angel, and prevailed;*" teaching us that there are two sides to this wrestling, the divine and the human; and that while it is God's power that guides and sustains, Jno. xv. 5, that power manifests itself in the outflowing of man's trust and love, in the development of man's affections toward Himself. God, therefore, wrestles with man, but so that man also *wrestles with God*, Hos. xii. 3. God in providences, man in prayer, Lu. xviii. 1–7; but whether in providence or in prayer, it is God's hand, God's power throughout; for as of the wrestling, Gen. xxxii. 30, so of man's best works. "*We are His workmanship,*" Eph. ii. 8–10.

"*O Naphtali! Satisfied with favour, and full with the blessing of the Lord, possess thou the west and the south.*"

Where the Lord's *wrestling* is, there is always *favour*, Ps. cxix. 71. When once by His Spirit sinners are brought into His family, and made members of His household, Eph. ii. 19; translated from the power of darkness into the kingdom of God's dear Son, Col. i. 13; Jno. v. 24, there must ever be found the inflowing from His fulness, Jno. i. 16, purifying and moulding the believer's nature for glory. Rom. xii. 1, 2; viii. 10–12. Where the wrestling is there must also be favour, Eph. ii. 8–10; Ps. xc. 17.

But it is not mere favour here, it is "*satisfied with favour;*" reminding us that in his favour *only* is life, Ps. xvii. 15; that in the world there is *no satisfaction*, Isa. lv. 1–3; lvii. 20, 21. He with whom God wrestles, he who wrestles with God,

Heb. iv. 14–16; Col. iv. 2, is "satisfied with favour," with "*the grace of the Lord Jesus Christ*," 2 Cor. viii. 9; bringing with it *pardon* for all sin, Rom. v. 1; 1 Jno. i. 7, peace in the prospect of death, Eph. ii. 14; Ps. ciii. 13, 14; Col. i. 20. glory throughout an endless eternity, Col. iii. 4; satisfied also with "*the love of God*," Deut. xxxiii. 3; 1 Jno. iv. 16, 8, 19; Isa. lxiii. 9, the patient, long-suffering, forgiving love of God, 2 Pe. iii. 9, that forgives *and upbraids not*, Ps. ciii. 13, 14, 17, that covers sins, Ps. xxxii. 1, 2; 1 Pe. iv. 8; Pro. x. 12; Eph. iv. 31, 32; satisfied with "*the fellowship of the Holy Ghost*," 2 Cor. xiii. 14, and through him with the fellowship of Jesus and the Father, 1 Jno. i. 3; Jno. xiv. 23; xvi. 14, 15; Mat. xxviii. 20. Well may we say with the Apostle, "*Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God.*" What manner of *favour* that wherewith we, with whom he has wrestled, are and shall be satisfied. Ps. xvii. 15; xxvii. 4; Phil. iii. 14.

In the fourth chapter of St. John's Gospel our Lord says, "*Whoso drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life*," ch. iv. 14. These words beautifully illustrate both clauses of this verse. "*Full with the blessing of the Lord;*" filled with the Holy Ghost, Eph. v. 18; Ac. xi. 24; Gal. iv. 5, 6; with the waters of life, Jno. vii. 37–39; Eze. xxxvi. 25, 27; and if full, then surely ever overflowing, since the waters are *ever springing up*, Jno. iv. 14.

They therefore, who are "*full with the blessing*

of the Lord," must go forth to possess the west and the south, Isa. xxxii. 20; Mark xvi. 15, 16; Ac. viii. 4; Lu. vii. 5. Their language is, "*Come thou with us*," for "*we are journeying to the land of which the Lord hath said, I will give it you*," Num. x. 29. Pilgrims themselves, 1 Pe. ii. 11, they ever try, like their great Master, Isa. xl. 11, to help towards the land of promise the weary and heavy laden. Heb. xi. 14, 16; Gal. vi. 1, 2.

But how may this be best done? How may we possess the west and the south? Firstly, in the peace and quiet of *home life*, Ex. xii. 26–28; Psa. cxxvi. 5, 6; winning by His love, not forcing by rule, the young ones of our homes, to the fulness of favour and glory, which is laid up for all who love Him. 2 Cor. v. 14; Matt. xi. 28–30; 2 Tim. ii. 24, 25; 1 Pe. ii. 21–23; Eph. v. 1, 2. Is it not well to be gentle, if by gentleness rather than by severity and gloom, the souls of the young may be saved from the snares of life, and bound up with us for eternal glory? His gentleness made us great, 2 Sam. xxii. 36. Secondly, by lifting Him up in our hearts and in our homes. Jno. xii. 32; Gal. v. 6; vi. 14; Phil. i. 20, 21.

THE BLESSING ON ASHER.

"*Let Asher be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil.*"

Three precious characteristics of the true believer are here given to us. 1. Blessed with children. The word Asher means "*blessed*," Gen. xxx. 13, and refers especially to the blessedness spoken of, Rom. vii. 4, of gathering in the children of God,

Jno. xi. 52. The promise was given, Jno. xii. 32. Whenever, therefore, and wherever, Christ is lifted up, 2 Cor. v. 21, in His personal influence, Col. i. 27, not with the lips only, but in the life also, Col. i. 28; 1 Pe. ii 9, there souls are drawn to Him, Gen. xlix. 10; the people are gathered in, and many children are brought forth to God. 1 Cor. iv. 15; Ps. cxxvi. 5, 6; 2 Cor. iii. 3.

Why then is not every believer an *Asher*, "*blessed with children*," winning souls to God from Satan and from sin? Would not the blessing be great and real if every parent were blessed with children in the Lord, 1 Thes. ii. 19, 20; Ex. xii. 26–28; Deut. vi. 7–9, if every minister in the Lord's sanctuary were so to preach the word, so to scatter the seed of the kingdom, Mat. xiii. 19; Jno. xxii. 20, that souls must be awakened from the sleep of death to life, and life-work for Jesus, Eph. ii. 1, 4–8. Surely, if He gives the promise, we may at least trust Him for the fulfilment, and look for an in-gathering from the seed sown, Isa. xxxii. 20. Well may the earnest, faithful believer, who glorifies his Master, 2 Cor. v. 19–21, who lifts Him up in his life and with his lips, 1 Cor. vi. 19, 20, be termed "*blessed;*" an Asher in very truth, for is it not *blessed* to live with Him "*for evermore?*" Jno. xiv. 19; Heb. vii. 16; Ps. xxxvii. 27. Is it not blessed to meet our children, our friends, in the land of unending life, Ps. xxxvi. 9; Jer. xxxi. 16, 17, to bring with us in safety to the home of the Saviour's love, Jno. xiv. 1, 2, all those who sail with us over the ocean of life? Ac. xxvii. 24. Is it not blessed, when we shall *inherit the land*, Ps. xxxvii. 3, 22; Mat. v. 5, when "we shall see Him as

He is," 1 Jno. iii. 2, also to see around Him souls once lost, but now saved for ever through our word, Jno. xvii. 20; His word in our mouths, Isa. lv. 10, 11; to see jewels in His crown which He has gathered by our hands? Isa. xxxiii. 17; Mal. iii. 17, 16; Phil. ii. 15, 16. Shall the promise then be ours? Ps. i. 3.

We have seen that the word Asher means "*blessed*," and that in the blessing bestowed upon Asher we have a foreshadowing of the blessings which belong to those who are happy in the peace and love of their Father, Ps. i. 1–3. Blessed in and with children, Isa. xlix. 17, 18, they are acceptable to their brethren; they have "*dipped their foot in oil.*"

But in what sense *acceptable?* And to whom? Not to the world, Jno. xv. 18–21. To be acceptable to the world is not an evidence of loyalty and allegiance to Jesus, Mat. v. 11, 12; x. 16, 17, 21, 22, but to him who is the prince of this world, Jno. xiv. 30; Eph. ii. 2; Rom. vi. 16. The blessed of the Lord are not acceptable to the world but to *their brethren*, 1 Jno. v. 1, 2, for this was the Master's command, 1 Jno. xv. 17, 12; xvii. 21, 23, that, one with Him in the power of a new and endless life, they might also be one with Him *in love*, 2 Cor. v. 14, 15, being "*kindly affectioned one to another in brotherly love, in honour preferring one another*," Rom. xii. 10; rejoicing in a brother's prosperity, ver. 15; pitying and restoring in the spirit of meekness those who have been "*overtaken in a fault*," Gal. vi. 1, 2.

But surely, if all the Lord's people are acceptable to their brethren, there are many who are now say-

ing, "Lord, Lord," but who are not the Lord's people, 1 Cor. xiii. 4–7; and not a few even of the Lord's people who fail in this tenderness, forbearance, and love. Do not the next words explain why in both cases? They have not "*dipped their foot in oil.*" Many seek their own, not the things which are Christ's, Rom. xiv. 13, 19, because the mind which was in Christ Jesus is not in them. Phil. ii. 6–9; 1 Pe. ii. 18–22. He "*pleased not himself*," Rom. xv. 3, 1, 2. Should not His people then try to do as He has done, to live as He has lived, Jno. x. 3, 27; i. 43; Rev. xiv. 1–4, not to please themselves, but to try to save souls, Jude 23; 1 Cor. iii. 9, 16, 17; and in order to this, to give up the self-will that so often guides them, or rather blinds them, making them prefer a momentary gratification, of no real value, to the salvation of a soul. Eph. iv. 30, 32; v. 12; 2 Cor. iv. 5–7; James v. 20. Why is this in His people? Why, but because they have not dipped the foot in oil. They live with less of unction from the Holy One than they should. 1 Jno. ii. 20, 27.

"*Let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days so shall thy strength be.*" Ver. 24.

In Lev. xiv. 14, the *cleansed* leper is represented as dedicated wholly to God. The Lord has *healed* him, Ps. ciii. 13, 14; cxvi. 12–14, and now He claims Him as His own, Isa. xliii. 1; 1 Cor. vi. 19, 20, and in order to show that the healed sinner henceforth belongs to Him, He *seals him with his blood*, Rev. vii. 1, 2.

But how can the leper fulfil the new duties *which* devolve upon him as the Lord's redeemed?

How walk in newness of life, as one healed and forgiven? These questions are answered in ver. 17, where we find that the oil is put *on the blood*, and that, as the blood claims him as the Lord's ransomed one, Ex. xii. 13; 1 Pe. i. 18, 19; Isa. xxxv. 10, the oil, the type or symbol of the Holy Spirit's influences, sanctifies and strengthens him for his work. While the blood seals him as Christ's, the unction from the Holy One abides in him, *on the blood*, and gives him strength for the new life of truth and love, on which he has entered, 1 Cor. v. 7, 8. Henceforth, therefore, his shoes are of "*iron and brass*," or, as St. Paul words it, he "*is able to do all things through Christ*," Phil. iv. 13. Now as his days so shall his strength be, ver. 25, but all this is because of the oil, for without the oil there is *no strength*. "*Let him dip his foot in oil.*" How plainly these words now speak, for while the *foot* indicates the believer's walk, Col. iv. 5; Gal. v. 25; Eze. i. 7, 9, 20, 21, the oil teaches that the foot must be *dipped in oil*, or the believer can never "*walk in wisdom*," Eph. v. 18; not touched with oil (many are content with this, Mat. xxv. 1–10), but *dipped in oil*, Jno. i. 16; 1 Jno. ii. 27, bathed in the purifying and transforming love which is shed abroad in our hearts *only by the Holy Ghost*, Rom. v. 5; 1 Cor. xiii. 2, 3; 1 Cor. xii. 3, 7–12; Eph. iv. 3–7.

How solemn, but how beautiful, the ideal of true religion, the Holy Spirit dwelling within us, 2 Cor. vi. 16; 1 Cor. vi. 19, making our bodies His temples, that He may prepare us for the life of unending glory. 2 Cor. iv. 17, 18.

Ver. 25. When Jehovah brought Israel out of

Egypt, He commanded that the house of each of His ransomed people should be sealed by the *blood of the lamb*, Ex. xii. 13; but He also commanded that, having eaten of the flesh of the lamb in their homes, ver. 8–11, they should stand prepared for their journey, with their staff in hand, and with *shoes on their feet:* teaching us that when the blood of Christ seals our souls for safety, our hearts from an evil conscience, Heb. x. 20, 22; ix. 14, the shoes must be on our feet; our feet must be "shod with the preparation of the gospel of peace," Eph. vi. 15. Such is the connection here also. When the foot is dipped in oil, 1 Jno. ii. 20; 2 Cor. i. 21, 22, then the shoes shall be, indeed always are, "*iron and brass*," strong and firm to tread down the mire of sin. Ps. xl. 1, 2.

How important the connection in this passage. How many there are who never are weary of speaking of the *unction*, but who never seem to have learned the use of the *shoes;* the gospel of peace preparing their souls for death, by the sprinkling of His precious blood, Rom v. 1, but also lifting them above the mire of self-indulgence by the power of HIS RISEN LIFE, Rom. x. 10, 11; Heb. vii. 25; 2 Tim. ii. 8. Are not the shoes of iron and brass to tread down our enemies, Rev. i. 15; Psa. xviii. 36–38, 40; Josh. x. 24. Are not they, whose feet are dipped in oil, like Asher's, also shod with iron and brass, in order that they may *tread down their enemies*, sin, self, passions and appetites, not that they themselves should be trodden down by sins. Rom. vi. 12, 14, 16.

Yet how many of the Lord's people seem to be *always* resolving to do better but never doing *better;*

resolving to get nearer to God, but still letting the habits of the hour master or paralyse them.

Shall we not pray that the unction of God's Holy Spirit may rest on us so manifestly, sealing us, anointing us, in our hearts, our thoughts, our whole natures, that, strong in the Lord and in the power of His might, we may so withstand in the evil day that having done all we may STAND. Ps. i. 5, 6.

"*And as thy days, so shall thy strength be.*" Ver. 25, 26.

This is a precious promise. Varied indeed is the life of a believer on earth, but, however varied, the promise remains, under all circumstances, "*as thy days, so shall thy strength be.*" There may be days of trial yet awaiting us, for He has said, "*In the world ye shall have tribulation,*" Jno. xvi. 33. The fiery trial is no strange thing to the Lord's people. 1 Pe. iv. 12, 13. Suffering, in one form or another, is our family badge, 1 Cor. x. 13; but in all their afflictions He is afflicted, Isa. lxiii. 9; and the Angel of His presence saves even amid *the fires*, Dan. iii. 25; Isa. xxiv. 15.

There may be again days of still fiercer trial; days of temptation before us; days in which "*the fiery darts*" of the wicked one shall be hurled against us, Eph. vi. 16; in which "*the sin that doth so easily beset us,*" Heb. xii. 1, 2, shall be made to entwine into our very nature. 2 Cor. xi. 13, 15; 1 Pe. v. 8. Truly these are times of trial; but even from these is there refuge in His love, for, "as thy days, so shall thy strength be;" and He has promised that His strength shall be made perfect in our weakness, 2 Cor. xii. 9; Rev. xii. 11; vii. 14–17; Eph. iii. 20, 21.

There may be even days of prosperity, in which all things shall be so bright around us that the sight of the distant home shall be intercepted by our own illumined atmosphere. (How much better even the midnight darkness, that renders visible each brilliant orb in the heavens; that makes the unseen more real than the seen. 2 Cor. iv. 18; Jno. xiv. 1, 2). But even in prosperity He is near us, and His promise still remains for all who desire to be kept through faith. 1 Pe. i. 4, 5; Heb. iv. 16; xiii. 5, 8. Here also as our days so shall our strength be. But is there not a still higher sense for these words? Shall not our days shortly be *unclouded* and *unending?* Isa. lxv. 22; Heb. i. 12; vii. 16; Jno. xiv. 19. Shall not our strength be "*as our days.*" 1 Cor. xv. 43, 45; Phil. iii. 21.

LAST WORDS OF MOSES.

Ver. 27. "*The eternal God is thy refuge.*" In ver. 26 the glory and power of God are unfolded to us: *He* "*rideth upon the heaven in thy help,*" Eph. iii. 20; Mat. xxviii. 18; but in ver. 27 the blessed truth is made known, that this all-powerful One, who "*rideth upon the heaven,*" is our own God; that He is our refuge, Ps. xlviii. 14; "*for this God is our God for ever and ever.*" Is. xxv. 9.

This is the foundation, and the only foundation, of real peace, Eph. ii. 14, that the eternal God is *Himself* our refuge. Many try to make out that Jesus was *only a man*, having no real existence before His birth, no essential Deity, but only sent by God to preach to man pardon and peace, and *show in* His own life the beauty of holiness. But

is this our hope in death? Is this our hope for eternity, that a man is our refuge? Are we not taught to believe in Him, Jno. xiv. 1; to honour him as we honour the Father, Jno. v. 23; that *seeing Him we see the Father*, Jno. xiv. 9; to worship Him, Heb. i. 6, for He, the "*mighty God*," even God "*manifest in the flesh*," 1 Tim. iii. 16, washed us from our sins *in His own blood.* Rev. i. 5; Ac. xx. 28. Are we not told that He was in glory with the Father before the world was, Jno. xvii. 5; i. 1, 14; begotten before every creature, Col. i. 16, 17; and that by Him all things consist, for He upholds all things by the word of His power. Heb. i. 3. With such words in God's Bible how can we believe Him to be only a man? Oh how truly sweet and precious the truth! On Him we lean in life, in Him we rest in death, with Him shall we be throughout an endless eternity, who "*came forth from God*," that He might *lay down His life for the sheep*, Eze. xxxiv. 11, 16; Jno. x. 17, 18, 27; Luke. xix. 10; who is able to save to the *uttermost*, Heb. vii. 25; who is JEHOVAH our righteousness, Jer. xxiii. 6; the ETERNAL GOD *our refuge.* 1 Jno. v. 12, 19, 20; Rev. i. 8, 17, 11, xxii. 16.

XII. NATHAN'S PREDICTIONS.

2 Sam. vii. 12—17.

The light *shining in a dark place*, 2 Pe. i. 19, becomes clearer and more definite as it guides us onward towards the *rising* of the SUN OF RIGHTEOUSNESS, Mal. iv. 2–5. At first revealing HIM only as of man's race, Gen. iii. 15; it rests upon

HIM here so fully, that on the head of *The man*, Heb. ii. 14; Isa. liii. 3, we can discern the diadem of the MONARCH, ver. 13; 1 Chron. xvii. 12–14; and even the higher glory of DIVINE SONSHIP, ver. 16; Lu. i. 22, 23; Mat. xxii. 41–45; and JESUS stands before us revealed as the *root* and offspring of David. Rev. xxii. 16; Rom. i. 3, 4.

Applied, as it is, by inspiration to the blessed Redeemer, ver. 14; Heb. i. 5, this prophecy is indeed a "*light*" unfolding to us His glory; for though it pointed to David's son, SOLOMON, as the builder of the historical temple, ver. 13; Acts vii. 47, yet its fulness was reserved for Him, the *true* SON OF DAVID, Lu. i. 32; Mat. i. 1; the "*greater than Solomon.*" Mat. xii. 42.

How glorious is the glimpse into the "*Father's house*" given to us here. The outlines of its glories are distinctly visible as we gaze into it through this prediction, ver. 8–17.

First appear His people ISRAEL, gathered back from their dispersion, ver. 10; *planted* in their own land, Eze. xxxvii. 21, 22; henceforth to "*move no more,*" Eze. xxxviii. 28, 29; Isa. lix. 20; Rom. xi. 11, 12, 15, 25–29.

In the midst of the restored people of Israel is seen the "*house*" *built for His name*, ver. 13; built not with stones, but with "*lively stones;*" "*a spiritual house.*" 1 Pe. ii. 4–9. His body, the church. Isa. xxvi. 19; Col. ii. 19; Jude 14; 1 Thes. iv. 16, 17; Rev. xx. 4.

Reigning over all, ver. 13, with "many crowns" on His head, Rev. xix. 12; from the centre of His spiritual house, Heb. iii. 6; Rev. iv. 6; v. 6–10; *iii. 21, is* JESUS HIMSELF, the "man *of high*

degree," 1 Chron. xvii. 17 (*Heb.* the man *from above*, Jno. iii. 31); no longer the "*man of sorrows*," but now revealed as the "*King in His beauty*," Isa. xxxiii. 17; "*the first-born among many brethren.*" Rom. viii. 29. Oh what glory is *laid up* for them that love Him! May His Spirit dwell in us while we contemplate His glory.

XIII. DAVID'S PRAYER.

2 Sam. vii. 18—29.

Only *to the Lord* could David speak, after the wondrous words he had heard from the prophet's lips, ver. 12, 17; directing his eyes into that distant future, ver. 19, in which appeared now distinctly revealed, the person, ver. 14; Heb. i. 8, and glory of the Prince of Peace. He, therefore, went in and "*sat before the Lord*," and as He spake to Him in prayer, unfolded the bright prospects that had been revealed.

Let us look at them more closely, as they are again spread before us in the prayer of the inspired Psalmist. 2 Pe. i. 21; Ps. xlv. 1; Acts ii. 29, 30.

THE HOUSE OF DAVID, spoken of "*for a great while to come*," appears, and in that house is an *established throne*, ver. 16, 18; 1 Chron. xvii. 17; Lu. i. 27, 32, 33; Isa. ii. 1, 2; Mic. iv. 1–4; Rom. xi. 12, 15, 25, 26; 2 Cor. iii. 15, 16; Zech. xiv. 4, 11.

THE HOUSE OF WHICH SOLOMON IS THE BUILDER, ver. 13. The spiritual house, 1 Pe. ii. 3–9; of which St. Paul speaks, Heb. iii. 6; resting on the one foundation, 1 Cor. iii. 11; the rock of *ages, Isa.* xxvi. 4 (marg.); composed of lively

stones, on Him the *living stone*, now no longer on earth, but *with Him in glory;* 1 Thes. iv. 14–18. 2 Cor. xv. 40, 49. The spiritual house, Gal. iv; 26; reigning *with* JESUS, 1 Cor. vi. 3; Lu. xx. 35; Rev. ii. 21; v. 8, 9; xxi. 2–4; while the house of David rules, *under* Him and His glorified saints, over a restored world, wherein dwelleth righteousness. Ps. ii. 8, 9; Rev. ii. 27; Isa. ii. 1–4.

THE SELF-SACRIFICE *by which that house was raised*, ver. 23, 19; Phil. ii. 6–8; 2 Cor. viii. 9. *He* was "*rich*," the "*man of high degree*," 1 Chron. xvii. 17 (*Heb.* the man from above, Jno. iii. 31), yet for our sakes He became *poor*, "*of no reputation*," a "*man of sorrows*," Isa. liii. 3. And why? That "*we might be partakers of the divine nature*," 2 Pe. i. 4, and reign with Him in glory. As then from Adam, while the deep sleep lay on him, Eve arose in her beauty and strength, Gen. ii. 21, 22; so from Jesus, the second Adam, in the deeper sleep of death, arose His church, this spiritual house, perfect and complete in Him, Eph. v. 25; Col. ii. 10; that she might be with Him for ever. He *redeemed* her, ver. 23, by His blood, 1 Pe. i. 18, 19. He *confirmed* her in her union with Him by His Holy Spirit, ver. 24; 2 Cor. i. 20, 21. Well might David, with these hopes and prospects, go in and sit before the Lord, and praise Him; ver. 18; Isa. xxxviii. 15–17.

XIV. DAVID'S SONG OF PRAISE.

2 Sam. xxii.

In this prophetic Song of Praise, three things *are prominent.* The glory of His salvation; the

way by which it was effected; and the glory of His redeemed through His salvation. Three precious subjects. May His Spirit make them profitable.

THE GLORY OF HIS PERSON AND WORK; OF HIS SALVATION; ver. 2, 3. "*The* LORD *is my rock, and my fortress, and my deliverer.*" My ROCK, for on Him, as the *one foundation*, do we stand, 1 Cor. iii. 11; x. 4; Isa. xxvi. 4; Deut. xxxii. 4, 31. My FORTRESS, for THE LORD is our "*high tower;*" *in Him* we are safe, Jno. xv. 4; Rom. viii. 1; kept (garrisoned), 1 Pe. i. 4, 5, by His power; inhabited by His Spirit, Jno. xiv. 23; Ps. xci. 2. My DELIVERER, giving His life a ransom for (instead of) many, and so healing us by His own stripes, Acts xx. 28; Isa. liii. 5, 6; washing us in *His own blood*, Rev. i. 5.

THE WAY BY WHICH THIS SALVATION WAS EFFECTED, ver. 36. "Thy *gentleness hath made me great*," Mat. xi. 28–30; thy lowness hath made me high, Phil. ii. 6–8; 2 Cor. viii. 9; Heb. ii. 14; Jno. i. 1–14; He became poor that we might be rich; He became *sin*, 2 Cor. v. 21, that we might be *righteous*, Rom. v. 19; He took part of *our nature*, that we might be partakers of His, 2 Pe. i. 4; He lay in a manger, that we might sit on a throne, Rev. iii. 18, 21; 1 Cor. vi. 3; Lu. xxii. 28–30. Oh how precious are these truths: the Mighty God, Isa. ix. 6, became man, Eze. xxxiv. 11–13; Lu. xix. 10, that we reigning with Him might "*shine as the stars for ever and ever.*" It was thus, even by becoming OUR SUBSTITUTE, our salvation was wrought. Isa. li. 5; lxiii. 9.

The glory of His redeemed, because of His

salvation, ver. 37–48. These verses present to us *first*, the *moral* glory of His people, ver. 40, 43; repressing *sin*, subduing *habits*, Heb. xii. 1, 2; and having *dominion* over their weaknesses, Col. iii. 5, 8; Rom. vi. 12–14; Ps. xc. 17; cx. 3; God's peace ruling in their hearts, Col. iii. 15. But also they unfold *physical* glory, as well as the moral beauty, by which they shall be surrounded when HE *shall come*, ver. 44, 49; Ps. ii. 8; Rev. ii. 27; Ps. viii. 5, 6; Heb. ii. 6, 9; 1 Cor. xv. 40–42; 1 Thes. iv. 16–18; 2 Thes. i. 8–10; Mat. xiii. 43. What a cluster of rays, all bright with glory from OUR HOME, Jno. xiv. 1, 2, Are we living for the glory? 2 Cor. iv. 17. Are we looking for HIS GLORIOUS APPEARING? Tit. ii. 13.

PART III.

CHRIST IN THE SACRIFICES.

As every species of offering is found in Leviticus, it will be better to confine our attention to those which are grouped in the *first seven chapters.*

Distributed through this portion of the book are five species of Sacrifice; 1. The Burnt offering. 2. The Meat offering. 3. The Peace offering. 4. The Sin offering. 5. The Trespass offering.

In reference to the work of Christ they may be arranged as follows:—

The BURNT OFFERING, ch. i. CHRIST *bearing our sins.* Isa. liii. 5, 6. CHRIST our *justification.* Rom. iv. 25; v. 1; viii. 1.

The MEAT OFFERING, ch. ii. CHRIST *obeying the law for us*, Rom. v. 19. CHRIST our *righteousness*, Jer. xxiii. 6; Isa. lxi. 10, for and in us.

The PEACE OFFERING, ch. iii. CHRIST *appropriated by the believer;* CHRIST our *Peace.* Eph. ii. 14; Gal. ii. 20; Lev. vii. 15; Jno. vi. 53.

The SIN OFFERING, ch. iv., v. CHRIST *cleansing us from daily sins*, our *Propitiation* and *Advocate*, 1 Jno. i. 7; ii. 1, 2.

The TRESPASS OFFERING, ch. v.–vii. CHRIST *raising the fallen*, Jno. viii. 1–11; Ps. li. 4, 14; Isa. i. 18; our *Restorer*, Jno. xiii. 10.

We *have* then:—

I. THE BURNT OFFERING.

CHRIST OUR JUSTIFICATION.

Lev. i.

This offering may be "*of the cattle*," whether "*of the herd, and of the flock*," ver. 2, or "*of the fowl*," ver. 14. The former being the usual offering, the latter, in order to bring it within the reach *of the poorest.* Lu. ii. 24; Lev. xiv. 22.

The Burnt offering when "*of the cattle*," must be *horned*, ver. 2; the horns symbolizing power or strength, Lu. i. 69; Ps. xviii. 2; cxviii. 27, the *horned victim* becomes a type of a *powerful Saviour*, Heb. vii. 25; Mat. xxviii. 20, who as *King* and *Priest* atoned for and preserves His church, Heb. vii. 1. (Hence Anti-Christ is a *lamb-like beast* with *two horns*, or one who claims Christ's power as *King* and *Priest*, but really sent by Satan, Rev. xiii. 11; xii. 9, *spake* as a dragon.)

It must be "*a male without blemish*," ver. 3, to represent the *sinlessness* of Him who gave Himself for us, Heb. ix. 14; vii. 26–28; Lu. i. 35; Jno. xiv. 30; and if *sinless*, can He be other than God? Acts xx. 28, for Ps. xlix. 7, 8.

It must be a *voluntary offering*, "*of his own voluntary will*," ver. 3. And was it not so? Ps. xl. 7, 8; Heb. x. 7, 8; Gen. xxxvii. 13; 1 Sam. xvii. 32; 1 Pe. iii. 18; Jno. x. 18. When we offer *in Him*, is this not also true? Ps. cx. 3; Jno. vii. 17; Rev. xxii. 17. "*At the door of the tabernacle.*" Why there? Because the altar of sacrifice lay there. Ex. xl. 6–12; Jno. x. 1–10. Because access *to incense*, that is, *intercession*, is only by blood. *Ex.* xxix. 4, 11, 12; Heb. x. 20, 10; Eph. ii. 18.

"*He shall put his hand upon the head,*" ver. 4. The sinner's hand *leans on* the victim, transferring his sins, Lev. xvi. 21; 1 Pe. ii. 24. The hand of Jehovah leans on the same victim, accepting Him *in our* stead, Ps. lxxxviii. 7; Isa. liii. 6, 10; Rom. viii. 1, and laying *our stripes* on Him, Lev. ix. 24; x. 2.

"*He shall put his hand,*" that is, the sinner shall; for each one separately must *appropriate* Christ, Gal. ii. 20; Jno. iii. 16; Cant. ii. 16. "*He shall be accepted for him,*" that is, instead of him, Isa. liii. 4–6; Mat. iii. 17; 1 Jno. i. 9; Rom. iii. 25; Mar. x. 45; Heb. ix. 27, 28.

"*To make atonement for him,*" or, at-*one*-ment, Eph. ii. 14; for Christ our Sacrifice makes God and man at *one* again, Gen. xxviii. 11, 12; Jno. i. 51; Rom. iii. 25; Isaiah xlv. 21, 22; Ps. lxxxv. 11.

"*He shall kill the bullock before the Lord,*" ver. 5. *He* (that is the offerer) *shall kill*, acknowledging by his own act that his *sin* deserves DEATH, see Eze. xviii. 4; Rom. vi. 23. How precious then the words, Isa. liii. 10, 5. "*Before the Lord;*" therefore God *acknowledges the exchange.* Ex. xxix. 42; xxx. 6; Heb. iv. 14, 16.

"*Shall sprinkle the blood,*" ver. 5. *The blood is the life*, Lev. xvii. 11, 14; Heb. x. 20. *Our* life is forfeited, poured out because of sin, Lev. ix. 9; Eze. xviii. 4; Heb. ix. 20, 22. His life was offered *for ours*, Isa. liii. 10; Jno. x. 11, 15; henceforth, therefore, Christ's life must be *ours*, Gal. ii. 20; Jno. vi. 53; xiv. 19.

"*Round about,*" because on *every side*, to every place, *its efficacy extends*, Isa. xlv. 22; Jno. i. 29; *1 Jno. ii. 2;* Heb. ii. 9; Mar. xvi. 15, 16.

"*Upon the altar*," the *brazen*, for blood sacrifices, Ex. xl. 6, 29; Jno. x. 9. There lies *the way* to the Holiest, Heb. x. 20; Jno. xiv. 6; all who seek to enter must pass *the altar*. Heb. xiii. 10; ix. 22.

"*And he shall flay the burnt offering*." The skin torn off, *man's covering taken away*, that he may *receive Christ's*, Isa. lix. 6; Rom. ix. 30–32; Gen. iii. 7, 8, 21; Lev. i. 16; Ps. lxviii. 13; Rom. xiii. 14; Isa. lxi. 16.

"*And cut it into his pieces;*" thus representing, the agony of body and soul *due to the sinner*, Mat. xxiv. 51; Mar. ix. 44–48; Lu. xvi. 24, 25; and the agony endured by Jesus *our Substitute*. Mat. xxvi. 38, 39; Jno. xii. 27; Ps. lxxxviii. 7; xxii. 1.

"*Shall put fire upon the altar*." The *penalty* of our transgressions; the Lamb must be *roast with* FIRE, Ex. xii. 8; Lev. ix. 24; x. 2; Heb. xii. 29; Zech. xiii. 7; Ps. l. 3; Mat. xxvii. 46. How fearful that fire if not *on the altar*. Jno. viii. 24; iii. 36.

"*Shall lay the parts, the head, and the fat*." *On the head* the sin is laid. See ver. 4; ch. xvi. 21. He suffered for us *in body* and *in soul*. He bare our penalty on His head and in His spirit.

"*His inwards and his legs shall he wash with water*." Inwards, Ps. li. 6. The legs, Col. iv. 5, the outward walk. Christ's (our victim's) spotless holiness in *body* and *soul*. Heb. vii. 26, 28. The holiness of those whom He presents to God. Eph. v. 27; Rom. xii. 1, 2.

"*Sweet savour*" (marg. *of rest*), ver. 9. Mat. iii. 17; Isa. xlii. 21; liii. 11, 12. Wrath *rests* on JESUS, *accepting* Him *for us*. Mat. xx. 28. Love *rests* on JESUS, accepting us *in Him*. 1 Jno. v. 20. Love

rests on us, preparing us *for Him.* Jer. xxxi. 3. May it be a savour of REST to each reader in each of the three.

Of the flocks, the Burnt offering might be:—

An ox, ver. 3. The offering of the rich.

A sheep, ver. 10. The offering of the middle classes.

A fowl, ver. 14. The offering of the poor; to teach us that sacrifice, pardon, CHRIST, are within the reach of *all.* Heb. ii. 9; Lu. iv. 18; vii. 22; Rom. x. 6–8.

The same particulars in offering the sacrifice of the poor as of the rich, ver. 11, 12, 16. Compare ver. 5, 12, 16; Acts x. 34; Jas. ii. 1–3, 15; *destitute* yet *a sister* (Ps. lxix. 30, 33, that is, *better than an ox or bullock, the offering of the rich*).

"*Of turtle doves,*" ver. 14. The offerings of the poorest, ch. xiv. 22, yet a precious type of Christ, Cant. v. 12; Ps. lxxiv. 19; Eph. ii. 14. Of the church *in Christ*, Cant. ii. 14 (soon now too shall the voice of the turtle be heard, 11, 12); in her *eyes*, Cant. i. 15; Mat. x. 16; in her *plumage*, Ps. lxviii. 13; 1 Jno. iii. 2; 2 Pe. i. 4; Col. iii. 4.

"*Wring off the head.*" Rom. vi. 23; Phil. ii. 5–8; Lu. xxiv. 46.

"Pluck away *his crop,*" *(food)*, ver. 16, that is, the *appetite*, Jno. xiv. 30; 2 Cor. iv. 10; "with his *feathers*" *(covering)*, that is, man's appetites removed, man's righteousness taken away, Isa. lix. 6, that he may simply "*put on* CHRIST."

"*Shall cleave it,*" ver. 17; Ps. xxii. 14; but *not divide:* distressed often, but never *severed*, 2 Cor. iv. 8, 9; Jno. xvii. 12, 24; Eph. v. 30, *none broken*, Ps. xxxiv. 20.

II. THE MEAT OFFERING.

CHRIST OUR RIGHTEOUSNESS.

Lev. ii.

There are only two offerings which man can present for acceptance: 1. *Christ our obedience.* 2. *Our obedience in Christ.* Does the law demand of us *perfect obedience?* Mic. vi. 8. We are *dead to the law by the body of Christ*, Gal. ii. 19; Isa. xlii. 21. Does the voice of Jesus call for the earnestness and energy of our being, Jno. xii. 26; 2 Cor. v. 14, 15; we lay before His throne our heart's best efforts, imperfect indeed, but accepted because covered by His blood, Rom. xii. 1, 2; 1 Pe. ii. 5, 9; 2 Cor. viii. 11, 12; 1 Cor. vi. 20; 2 Sam. xxiv. 24. The *meat offering* refers specially to the first of these two subjects, but also includes the second.

What then is the *nature* of this offering? It consisted of "*flour*," "*oil*," and "*frankincense*," ver. 2. What is flour? How is it obtained? It is *ground corn.* It is obtained by *crushing* the corn. He is the "*corn of wheat*," Jno. xii. 24. He was *bruised* for us, Isa. liii. 5. He brought forth by His death "*much fruit*," and became our *bread of life*, Jno. vi. 33, 50. Hence, as the *burnt offering*, JESUS died *to atone* for our sins, Rom. v. 1; Eph. ii. 14; as the *meat offering* he obeyed the law for us, Isa. xlii. 21; Ps. xl. 8; Rom. v. 18, 19, that *washed in* His blood as our burnt offering, we might be also *clothed in His righteousness.* Isa. lxi. 10; Jer. xxiii. 6; Phil. iii. 9.

In both senses then, how very precious are the *features of* this offering; as referring to HIM, Isa.

lxi. 10; as referring to us, Isa. lx. 21. It is offered "*upon the altar*," ver. 2, and "*beside the burnt sacrifice of the morning*," ch. ix. 17; for His *obedience* and *atonement* are one work for us, His blood and righteousness our glorious dress, Rom. v. 15–19. And if we "*present our bodies a living sacrifice*," must it not be on the ground of *His offering*, and "*beside the burnt sacrifice of the morning*," Eph. ii. 8, 10; Rom. vi. 22; v. 1; Heb. ix. 22; first justified by His work for us, then sanctified by His Spirit in us, 1 Cor. vi. 20; first "*bought*," then "*glorifying*," Ps. cvii. 2.

It is offered with "*oil*," "*He shall pour oil upon it*," ver. 2. The SPIRIT given without measure to Him, Heb. i. 9; ix. 14; Isa. lxi. 1; xi. 2, 3; Lu. iii. 22. The HOLY SPIRIT in the hearts of His people, Lev. xiv. 14, 17; Jno. xiv. 23, 26; xvi. 14, 15; xvii. 17; 1 Jno. ii. 20, 27.

With "*frankincense*," ver. 1, because every offering must be covered by the cloud of HIS *intercession*, Ex. xxx. 7, 8; Rev. viii. 3; Jno. xvii. 15, 20; Heb. vii. 25; 1 Jno. ii. 1.

The Priest shall burn the memorial of it, ver. 9. How blessed the thought that our poorest service is accepted when offered *thus* by OUR PRIEST, Eph. ii. 10; 2 Cor. viii. 5; Acts x. 4. It is a thing "*most holy*," ver. 3, "*a sweet savour unto the Lord*." However prepared, provided it be *by His Spirit*, 1 Cor. xii. 3, the offering of our services is accepted by Him; whether it be the offering of *the rich*, "*baken in the oven*," ver. 4; or of the *less rich*, "*baken in a pan*," ver. 5; or even of *the poor*, "*baken in the frying pan*," ver. 7. As in the building of the tabernacle, Ex. xxxv. 21–25, whatever was

found with man or woman, whatever they *wrought with their hands* was accepted; so it is here. No man who offers *willingly* offers in vain, Jno. vi. 37; Mar. xiv. 8; xii. 42, 44. How very satisfying is the *truth* of this passage; *His righteousness* accepted for *every member* of His body, Gal. iii. 28; Col. iii. 11; Eph. v. 30. *Their services*, 2 Cor. v. 14, 15, equally pleasing to Him, whether ascending from the palace or the cottage, Isa. lxvi. 2. It is in *every case* the "*fine flour with oil*," ver. 4, 5, 7, when offered for acceptance. "*Thou shalt part it in pieces, and pour oil thereon;*" because as the sweet incense of prayer and intercession must be *beaten very small*, Ex. xxx. 36, so must every part of our obedience, of our service to and for Him, receive of the *unction of the* HOLY ONE, 1 Jno. ii. 20. It must rest on our *home duties*, and on our *public actions*, and on all *alike; then a memorial thereof* is presented to the Lord, an offering "*of a sweet savour*," ver. 9, for the Spirit has hallowed it, and it rises from the *ground of His sacrifice*, ch. ix. 17; Phil. iv. 18.

What precious thoughts too are given to us in those verses, 8, 10, "*He shall bring it.*" Jesus only waits for the presentation of our offering, to bring it near for *acceptance*, Lev. xvi. 12, 13; Eph. i. 6; Heb. iv. 15, 16; v. 2; x. 21, 22; 1 Jno. ii. 1; v. 14, 15; Lev. ii 10. "*Shall be Aaron's, and his sons'*," "*most holy;*" Jesus not only accepts and presents our services, poor and imperfect though they be, 2 Cor. iv. 7, but *appropriates to himself* "*that which is left*," *makes it His own*, 1 Cor. vi. 20; Isa. xliii. 1; Rom. xii. 1; Lu. x. 27, 28; 1 Pe. ii. 9.

But then our meat offering must be like unto

His; our righteousness the *reflection of His own*, Jno. i. 16; therefore we must take heed that there be *no* "*leaven*" in it, ver. 11; 1 Cor. v. 6–8; iii. 14–16; Eze. xxxiii. 30–33; Eph. iv. 15; Col. iii. 8, 9; "*nor any honey*," 1 Jno. ii. 15, 16. The things of earth are not *really sweet*, Eze. iii. 3; they *turn sour* and *ferment* at last; we must wait for the *honey of the land*, Deut. viii. 8; xxxii. 13; Ps. lxxxi. 16, and offer to Him *of what we receive* from Him, Eph. ii. 10.

How clearly also the certainty of our hopes, and the principle of their continuance are here indicated, ver. 12, 13. The first-fruits "*shall not be burnt on the altar*," ver. 12. The type of *raised, restored*, and *glorified* life, 1 Cor. xv. 17, 20; Lev. xxiii. 10, 11, they must abide for ever, 1 Jno. ii. 17; Jno. xiv. 19; Heb. vii. 16. "*With all thine offerings thou shalt offer salt:*" salt preserves from corruption. "*The salt of the covenant*" must never be wanting, Num. xviii. 19; 2 Chr. xiii. 5; Mar. v. 13; ix. 50; Col. iv. 6.

Have we the salt in ourselves? Jno. xv. 4; 1 Jno. iii. 9.

THE MEAT OFFERING OF THY FIRST FRUITS. "The first fruits" a type of CHRIST, 1 Cor. xv. 20, 21. In this offering we found first, *Christ* for us, His *obedience and work;* now, we offer in Him OUR OBEDIENCE AND SERVICE; see Acts x. 4; Isa. lxvi. 20, 21; Rev. v. 10. What are *these first fruits?* OUR first fruits? Jno. xii. 24, 26, He *gave Himself* for us; we give ourselves in Him, by self-denial for the good of others, 2 Cor. v. 14, 15; 1 Jno. iii. 16. "*The ears of corn*" were "*dried by the fire*," Ps. xxii. 15; so Heb. ii. 10. The corn was *beaten out*, Isa. liii.; Jno. i. 6, 10; xii. 27;

Ps. lxxxviii. 7. Such, after all, is the source of *our first fruits* also, 1 Pe. iv. 1; Col. i. 24; Rom. viii. 29; Mal. iii. 3; 2 Cor. iii. 17, 18; Rom. xii. 2.

"*Thou shalt put oil upon it.*" Again, because all important, we have the oil, the symbol of the Holy Ghost, 1 Jno. ii. 20; Lev. xiv. 17; but here also, "THOU *shalt put;*" God gives grace, but *we must apply* it; *we must put the oil on the meat offering;* the Holy Spirit's unction on our offering, by prayer, by realizing, and by enjoying our Redeemer's presence for ourselves and *for others*, Jno. xiv. 16, 26; xv. 26; 1 Jno. i. 3.

"*And lay frankincense thereon,*" that our service, 1 Tim. ii. 1; Jas. v. 16, may ascend amid the frankincense, Rev. v. 8; viii. 3, the cloud of incense, *His intercession*, Heb. vii. 25; 1 Jno. ii. 1; Heb. iv. 14–16; x. 22–24.

How helpful also is the thought of ver. 16. "*The priest shall burn the memorial of it.*" OUR PRIEST shall *burn it for our acceptance;* Jesus shall present *the memorial of our service*, that is, *part of the corn, and part of the oil;* the remainder being *left for us*, for *our own self-transformation and usefulness*, Rom. xii. 2. But he must burn *all the frankincense;* this being Christ's intercession, it is ALL offered, and ALL accepted *for us.* How glorious this thought when we read, Jno. xvii.; Lev. ii. 15. This is a rich *supply of oil and frankincense.* Heb. vii. 25.

III. THE PEACE OFFERING.
CHRIST OUR PEACE.

Lev. iii. The Peace Offering differs in some *important* particulars from the Burnt Offering.

THE PEACE OFFERING may be *male* or *female;* it was only partially burnt; it was eaten by the priest and the offerer: while the BURNT OFFERING could be only a male; it must be wholly burnt; and therefore, it could not be *eaten* even by the priest.

From these differences we learn, that while the burnt offering was a type of *Christ* our *justification*, the peace offering was intended to point to the *appropriation* of His work to our own souls, ver. 2, by male or female, as *our own peace*, Eph. ii. 14; Gal. ii. 20.

But why *these differences?* The BURNT OFFERING speaks *only* of JESUS. It is expounded in Ps. xlix. 7, 8; Isa. lxiii. 3. "*None with Him;*" *alone* He "*bare our sins*," 1 Pe. ii. 24; hence the type pointed *exclusively to Himself.* "*A male without blemish;*" as He offered "*Himself*" to God, Heb. ix. 14. The burnt offering referring only to Him, was *wholly burnt*, Lev. i. 9, and *none of it* eaten, Heb. xiii. 11, 12.

THE PEACE OFFERING speaks of Jesus and His people, *appropriated by them*, ver. 2; Cant. ii. 16, and dwelling in them, Eze. xlv. 15; Eph. ii. 14; 2 Cor. vi. 16; and therefore, the peace offering was *male* or *female*, Gal. iii. 28 (for they who have Him as their peace "*present their bodies a living sacrifice*," Rom. xii. 1, male and female, Rom. xvi. 12); it was only *partially* offered, and the remainder was eaten, Lev. vii. 14, 15, 33, 34; Jno. vi. 53, 54.

The personal value of this offering is unfolded even in its name, the offering of *peaces* (Hebrew).

It is the offering *of peace*, for in JESUS we have *peace towards God*, Rom. v. 1; viii. 1. In Him we have *peace in tribulation*, Rom. v. 3–5; Jno. xvi. 33. We have *peace with* our fellow-man, Jas.

iii. 18, and we have *peace in the prospect of death*, Isa. xxvi. 3; lvii. 2, for Isa. xliii. 2; Eph. ii. 14. How sweet is this offering in its *realised results*. We lay our hand on Jesus' head, Lev. iii. 2. Our sins are laid on Him, Lev. xvi. 20, 21; 1 Pe. ii. 24. His *life*, the blood, see Lev. xvii. 11, 14, was sprinkled for us, and our sins are forgiven, forgiven because atoned for; and now, poor though we be, yet because of God's eternal truth, Ps. ciii. 12, *we are eternally safe*. As we appropriate the Redeemer's work by faith, so let us feed on Him in our hearts *by faith and love*, Lev. vii. 15, remembering that all who feed on Him *must* be partakers of His holiness, Lev. vii. 19–21.

We have yet some few remaining thoughts under this Offering, reminding us of the value, the surpassing value, of His blood who is our peace.

"*And kill it at the door of the Tabernacle*," ver. 2. To show that *thus alone* is access to the holy of holies obtained, Heb. iv. 16, entrance by the *door*, Jno. x. 7, for *there* was the blood shed. By the sprinkled blood we have *entrance*, Heb. ix. 22; x. 4, 10–20, *intercession*, Ex. xxx. 6, 7, 10; Jno. xvii. 9, 20, and *final blessing*, Num. vi. 22–27; Ps. lxvii. 7.

"*Shall sprinkle the blood upon the altar round about*," ver. 2. For the efficacy of His death is *world-wide*, Eph. ii. 17; Jno. i. 36; 1 Tim. i. 15. Seek Him every-where, for He is always near, Rom. x. 8; take HIM with you everywhere, for He is *everywhere* efficacious. His blood has been sprinkled *round about* the altar, Heb. x. 22; 1 Jno. *ii. 1, 2;* Heb. ii. 9.

"*The fat that covereth the inwards*," ver. 3. The

inwards, His soul, Isa. liii. 10, were consumed because of sin, Ps. lxxxviii. 7; Lev. iii. 5, but *our inwards*, Ps. li. 6, must be consumed by the fire of *love*, Rom. v. 5; 1 Jno. iv. 16, the richest love, the deepest affection must be His; love for Him must take the place of *unpurified affections*, Ps. xxxviii. 7–10; Isa. lv. 2; Ps. lxiii. 5, 8.

"*Shall burn it on the altar, upon the burnt sacrifice*," ver. 5. Christ our *burnt offering* is the basis of all. The *meat* offering must be burnt beside this offering, ch. ix. 17. The peace offering must be *here* placed, or there is *no peace*, for peace must ever flow from the crucified Saviour who gave Himself for us; all offerings can be accepted only through Him.

It is a "sweet savour unto the Lord," a savour of *rest*. The wrath of the Father rests in Him, Ps. xxii. 1. The sinner there finds *rest* from his sins, Mat. xi. 29; in Him all who find Him here shall rest for ever. Heb. iv. 9; Rev. vii. 14–17.

IV. THE SIN OFFERING.
CHRIST OUR ADVOCATE.

Lev. iv., v.

This offering is explained in one line by St. John, 1st Epistle i. 7, it belongs to those who are justified, and who are therefore walking in the light, 1–3. This is not a sacrifice for the *unconverted*. They must enter *by the door*, Jno. x. 7, passing the altar of *burnt offering*, Lev. i. 3; Isa. i. 18. This belongs to the falling child of the family, Gal. vi. 1, who for his daily sins, 1 Jno. i. 8, 9, needs daily cleansing, 1 Jno. ii. 1.

In this light how precious to us is this offering,

teaching us that though we may be *overtaken* by sin, Ps. lxxxix. 30–33, yet He does not therefore remove us from His family, so that we *need* to be *justified afresh* (a second burnt offering), Jno. xiii. 10, we only need to wash our feet at that ever-flowing fountain opened for *the house of Israel* for sin and uncleanness, Zech. xiii. 1. To us then, as of the *house of Israel*, Abraham's seed, Gal. iii. 29; Jno. i. 47; Rom. ix. 6; Phil. iii. 1–3, the thoughts here are very blessed but very solemn.

"*If a soul shall sin through ignorance.*" How great then should be our *watchfulness*, since we may sin *unknowingly*, Lev. xi. 31; Ps. xix. 12; cxli. 3, 4, 9; li. 6, 7, 10; cxxxix. 23, 24; Jas. i. 15. But are all *equally liable* to sin?

How strikingly the depth and extent of the fall are here pourtrayed. PRIEST, ver. 3, KING, ver. 22; and PEOPLE, ver. 27, all alike *stained;* all alike needing to be *cleansed*, Jno. xiii. 8; Ps. xlix. 7, 8; Rom. iii. 19, 10. The *priest*, ver. 3; Heb. v. 1, 2; vii. 27, that knowing the *power* of sin, 1 Tim. i. 15, 16, the *pain* of sin, Rom. vii. 24, he may be able to *have compassion* on the fallen, Jno. viii. 11; Gal. vi. 1, 2; Eph. iv. 32; and thus be a type of Him who was *like unto us in all points*, sin only excepted, Heb. iv. 15; vii. 24, 25; ii. 14–18. The *Ruler*, ver. 22, to show that *prince* and *poor man* are regarded alike before God. There must be an *atonement* or *death*, Ex. xxx. 12, 15; Num. xvi. 47, 48. *Any of the people*, ver. 27, to show that out of vast multitudes not *one even of their sins* is overlooked, Ps. cxxxix. 12; xc. 8; Jer. ii. 22.

How deep then is the need of a *sin offering* for *the people* of God, Lev. viii. 12, 13; 2 Cor. v. 21.

The sin of a *minister* causes many to be *offended*, and gives a fresh impulse to evil, Eze. xxxiii. 8; 2 Cor. ii. 16; iii. 5; iv. 1, 2. Should he not therefore "*take heed*," 1 Tim. iv. 16; 2 Cor. viii. 19, 20. But *all sin works* evil, James i. 15, to ourselves *and* to others, therefore all sins must be covered, all sins avoided. What a solemn view we have of sin too in ver. 13, "*The whole congregation.*" How can a congregation sin? See a fatal instance of such sin in Achan's case where allowed sin brought *disgrace* upon Israel and death upon the family. Is there no danger then *here also*, Gen. xix. 19; Jos. vii. 1, 5, 8, 15; 1 Cor. v. 2, 7, 13; Pro. xxii. 6. If Christ be in the hearts should he not be also in the homes of HIS saints?

V. THE TRESPASS OFFERING.

Lev. v. 14—vi. 7.

In two respects the Trespass Offering differed from the Sin Offering.

1. It implied an open sin, such as theft, ch. vi. 2; and one that brought reproach on a man's character as a servant of God.

2. It was an offering not merely for the sin committed against God, but also for the injury done to his cause before men, and for any loss that may have been inflicted by the sin on a neighbour, as in ch. vi. 2, for it involved the necessity of *compensation* as well as *atonement*.

THE SIN OFFERING *(Chatah)* ch. iv., was made because a sin had been committed against God, Ps. li. 4. It proclaimed that whether any one knew it or not, sin leaves a stain on the conscience, *Heb.* x. 22, which must be removed. No

creature but the sinner himself may have been aware of the sin, or ever likely to know about it; but whether known or not, it remained on the soul, a barrier between it and God, until washed away by blood. Isa. i. 18; 1 Jno. i. 7.

THE TRESPASS OFFERING *(Asham)* implied all this, and also, that sin brings reproach on religion, and so casts a stumblingblock before others; and if accompanied by wrong to any, as in David's case, and indeed as in most cases, not only must pardon be sought from God, as in the sin offering, but the person injured must be compensated for his injury.

And this compensation must be clear, and full.

"*He shall offer a ram*," to the Lord, for the sin of his own soul, that it may be *forgiven*. Psa. xxxii. 1–5.

"*He shall make amends* for the harm that he hath done in the holy thing," ch. v. 16.

"*He shall add the* FIFTH PART thereto;" not only restoring what he may have taken, but adding a fifth to the sum restored, ch. vi. 4, 5, and that not according to his own estimation of the loss, but according *to God's*, for the priest here, ch. v. 15; vi. 6, represents God, and declares His judgment.

There were three cases specified under which this trespass offering was to be made.

1. "*If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord.*" ch. v. 15.

2. "*If a soul* sin, and commit any of these things *which are forbidden to be done by the commandments of the Lord*," ch. v. 17; Lu. x. 26-28; Ex. xx.; Deut. v.

3. "*If a soul*" "lie unto his neighbour in that *which was delivered him* to keep." ch. vi. 1–4.

The first respects our conduct towards the Lord in relation to His worship in public and private. It has regard to our conduct in the use of *holy things*, in prayer and communion, showing that the soul may sin deeply though the body be in the attitude of prayer. Ex. xxviii. 38.

The second respects our conduct in social life; our relation to those of our home and household; our neighbour and friend, Lu. viii. 39, and commands, above all, earnestness and purity, truth and love, in our dealings.

The third respects our conduct generally, not only as religious men, but as men of business, and insists on *integrity*, honesty, and truth, as essential to genuine religion.

Now it is true, that in case of transgression in any respect, the blood of Christ cleanses. It is a great comfort to know that in Isa. liii. 10, "*When thou shalt make his soul an offering for sin*," the word used is derived from this very root, "*Asham*," showing that Christ's soul was made a *trespass offering* for us, and therefore, by his blood we are cleansed even should we have been defiled by any of the sins here specified; but when it says here, ch. vi. 4, 5, *He shall restore, he shall add thereto the fifth*, can any one imagine that God intends that we should *leave this restitution* to be made by Christ? It is quite plain that, while Christ is the trespass offering, as stated by Isa. liii. 10, the cleansed sinner must, according to the directions in this passage, stand with his own *conscience void of offence toward God*, not only washed in His blood from guilt, Heb. ix. 13, 14, but also *purifying his soul*, 1 Pe. i. 22; with his character

unblameable in his home and social relations, not only accepted in Him, Eph. i. 6, but also showing forth *His* praise, 1 Pe. ii. 4, 5, 9, and while in his business diligent, yet also "*serving the Lord*," Rom. xii. 11, not by a profession stained by secret thefts, and discreditable gains, but by *manifestation* of the truth, commending himself to every man's conscience in the sight of God. 2 Cor. iv. 2–6; v. 10–14.

To those who are thus earnest in realising the life that is in them, and in manifesting that life to others, 1 Jno. i. 1–3, it is both comforting and encouraging to know, that whatever their faults may be, for in many cases we *wist not* that we have sinned, ch. v. 17, yet the sin is borne on the heart of our great High Priest, 1 Jno. ii. 1, 2, whose soul was made an offering for sin for us (*a trespass offering*, an *Asham*), Isa. liii. 10, and who bears on his own person, Ex. xxviii. 29, 30, 36, the sin even of *our holy things*. 2 Cor. v. 21.

VI. THE LEPER.

Lev. xiii., xiv.

Ver. 1. "*Unto Moses and Aaron.*" Why to both? Because when the sinner is condemned, 2 Cor. v. 10, it shall be both by the *law* and by *Christ*. If the priest cast him off as irreclaimable, there is no hope, Heb. x. 26. For the sinner against Moses, the law-giver, there is pardon under the cross, Jno. i. 29; 1 Jno. ii. 1. He who rejects Christ shall finally be abandoned both by Moses and the Lamb, Rev. vi. 16; the *priest* cannot claim him as clean, ver. 44; Jno. iii. 18, 19, 26.

Ver. 2. "*A rising, a scab, or bright spot.*" All *risings, all bright spots* are not indicative of leprosy,

Jas. iii. 2; 1 Jno. ii. 1. The righteous sometimes, nay often err, Rom. vii. 15, 16, 19; these spots are like the leprosy, but, Rom. vii. 21; viii. 1, they arise from the sin which still clings to the believer, 1 Jno. i. 7–10; while in the unconverted they flow from an ever-productive principle of corruption, Mat. xv. 19; the *smallest* spot indicating the unchanged nature. Jno. xii. 4, 5; Acts v. 2. How trifling, and how often neglected are the first stains of sin. How fearful the ruin to which slight deviations from principle lead, ver. 45; Rev. xxii. 15; Pro. iv. 23; xvii. 14–19; Mat. xviii. 8, 9; Jas. iii. 5, 6.

Let the children, Eph. ii. 19, beware of the *rising* of the *first* bright spot. Let parents regard all designed deviations from truth or honesty in their children as sure indications of the *fatal leprosy.*

Ver. 3. "*The priest shall look.*" How blessed to feel that unless the Priest condemn we need not fear, Rom. viii. 1; man may call every bright spot leprosy; it matters not. Isa. lxiii. 16; Mat. v. 11.

What are the features of sin? It *penetrates deeper* than the skin, Mar. vii. 21. It *spreads* over one's whole nature, over others around, involving them in the sinner's ruin, ver. 7, 8; 1 Cor. v. 6; xv. 33. How important then, Heb. iv. 12; Pro. xix. 27.

The Priest shall shut him up seven days. No leper is ever pronounced unclean on the first inspection, 2 Pe. iii. 9; 1 Cor. v. 7; so the last address to the *lost*, Pro. i. 23–26; only after the seventh day shall his habitation be *without the camp*, ver. 45, 46; Rev. xxi. 27. Therefore, Heb. iii. 12–14; Mat. xi. 28.

In the first case of leprosy, ver. 4–8, we have seen *what are its* distinguishing signs; ver. 3, it is

deeper than the skin; it spreadeth in the skin; giving as the corresponding features of sin,—it lies deeper than the surface, Mar. vii. 21; it spreads first over one's whole nature if allowed; it infects others. 1 Cor. xv. 33; Pro. i. 10, 11.

In this, the second case, ver. 9–17, fresh particulars are afforded, all designed to prove the *inward* corruption, *the white rising, the hair turned white,* the quick *raw flesh,* all evidences of an "*old leprosy,*" of an *unchanged* nature; when then we see the *giddy conduct,* the *foolish language* that arises from natural depravity, "he is *unclean.*" How different the next case, ver. 12, when *all the skin is covered,* all turned white, he is CLEAN. Why is this? What are the characteristics of this *cleansed* leper? There is no *raw flesh;* it is *not deeper* than the skin; it *spreadeth not;* it is externally a mass of disease; are not these things true of the cleansed sinner? *No* raw flesh, 1 Jno. iii. 6; Rom. vii. 15–17; no *spreading* disease, rather the opposite, 2 Cor. v. 14; Gal. vi. 1, 2; Rom. xii. 21; not deeper than the skin, Jas. iii. 2; 1 Jno. v. 16; all externally a mass of *disease,* 1 Jno. i. 9; Pro. xxviii. 13; Ps. li. 3–5; Rom. vii. 18; such language marks the *clean man,* Mat. xi. 12; 1 Tim. i. 15; Lu. xv. 21, 22; xviii. 13.

But when raw flesh appeareth, he shall be *unclean.* Many shall profess, Mat. vii. 22, 23; but the *raw flesh excludes,* so Eze. xxxviii. 31, 32; Heb. vi. 4; x. 25; 1 Jno. ii. 19; 2 Pe. ii. 22; clothed as sheep, but never *really* changed; the old nature betrays the state. What is the *real root* of religion? The *unchangeable* spring? Rom. v. 5; 1 Cor. xiii. 2, 3; Eph. iii. 17. *Christ and His love.*

How blessed the concluding part of this portion: if the raw flesh *turn again*, he is clean; so the words of Jesus, Mat. xviii. 21, 22; Isa. i. 18; 1 Jno. i. 7; words of peace, Rom. v. 1.

THE BOIL.

Ver. 18–23. If the leprosy appeared in one whose flesh was free from taint, how much more readily when the blood was tainted by *previous disease*, ver. 18, 19. Old sins, evil habits once got under, must not be trifled with; the path has been before trodden, and it is easy to walk in it again. 2 Pe. ii. 19–22; Lu. xi. 24–26; Pro. i. 10–15; Rom. vi. 1–3.

Are we not here taught, that the *results* of sin are often found even where the healing hand has been laid? The marks of the healed ulcer are too often visible even among His people, when anger, passion, pride, envy, and hatred, are distinctly traceable, 2 Pe. i. 9; 2 Cor. xiii. 5; Col. iii. 5, 8.

THE HOT BURNING.

Ver. 24–28. Sometimes *a bright spot*, often a *hot burning*, Jas. i. 15. Such is sin, for Satan tempts not only by what is *unclean* and vile, but by all that seems beautiful, 1 Jno. ii. 15–17. "*The priest shall look upon it.*" How merciful, how longsuffering Jehovah is, not condemning until there remains no doubt of sin, 2 Pe. iii. 4–9; Gen. xv. 16; Rev. ii. 21. How blessed, also, the certainty here again insisted on, that until the Priest declare us unclean, none can condemn, Jno. v. 22, 27. How willing He is to pardon. If the bright spot *stay*, and spread not, He counts the sinner clean. Rev. ii. 5; see ch. xiv. 1–8; 1 Jno. i. 7–9.

THE PLAGUE UPON THE HEAD.

Ver. 29–46. Here is a shadow of death, Isa. i. 5, 6. The noblest of God's creatures, fallen under a foul leprosy, is, like Uzziah, thrust out of God's house, an outcast from all, Rev. xxii. 15; even self-condemned, ver. 44–46.

This is a sad picture, but shall we not therefore rejoice the more abundantly at His presence, before whom the leprosy disappears? Mar. i. 41. Who need continue in disease, when to the kneeling leper He is willing to say, "*Wash and be clean?*" Mat. xi. 28; Heb. vii. 25; xii. 1, 2.

THE LEPER'S SACRIFICE.

Lev. xiv. 1–17.

Two birds, one *killed*, the other *living*.

One type of Him who *died*, and yet *ever liveth*. Rom. iv. 25; 1 Pe. ii. 24; Mat. xxviii. 5, 6; 1 Cor. xv. 20.

The "*earthen vessel.*" Heb. v. 8; ii. 14, 18; Jno. i. 14; 2 Cor. v. 1, 2. The fulness of the Godhead dwelt, *for us*, in an *earthen* vessel; in it was His blood shed for us. 1 Cor. xi. 24, 25.

"*Over running water.*" Water the symbol of the Holy Spirit, Eze. xxxvi. 25–27; Jno. iii. 3–5; vii. 37–39. Here the blood was *mixed with the water*, that is, the *atonement* is ever inseparable from the Spirit's sanctifying influence, 1 Jno. v. 6. Therefore, two things are true:—

1. None are washed in His blood who do not *also* receive the Spirit, Rom. viii. 9–11.

2. None can receive the Spirit who do not *lean* on the *atoning blood*, the blood and water are *mixed*.

"*The living bird.*" The body of Christ, including all who are dipped in their *fellow's* blood, 1 Jno. i. 7. Washed in His blood, they are *freed* from sin, Rom. vi. 18–22; vii. 25, they rejoice in their present risen life with Him, Col. iii. 1; and soon shall rejoice more in their risen life *in glory*. 1 Thes. iv. 13, 18; Jno. xiv. 1, 2.

The leper dedicated, ver. 14, by blood, the lamb's blood, 1 Pe. i. 18, 19; his *senses* (the *ear*), are dedicated to God, 1 Jno. ii. 15, 16; his *actions* (the *hand*) are ordered after His word, Col. iii. 22, 23; his *walk* (the *foot*), Col. iv. 5, is in wisdom, *towards Canaan*, Ps. cxix. 101–103. Where the blood is, there must also the *oil* be; the Holy Ghost's unction rests where the blood is seen, ver. 17; and he who is Christ's, is anointed by the Holy One, 2 Cor. i. 21, 22; in his *ear*, his *hand*, and *his foot*, 1 Jno. ii. 20, 27; he is set apart, sealed by the blood, and then sanctified by the Spirit, Rom. viii. 9–11. Are *we cleansed* lepers? Have we received the blood *in our whole beings?* Is the *unction of the Holy Ghost* on us? Eph. i. 13.

VII. THE GREAT DAY OF ATONEMENT. THE SCAPE GOAT.

Lev. xvi., xviii.

As in ch. xiv. *the two birds*, so here, the *two goats* are ONE TYPE of Him "*who liveth, and was dead, and is alive for evermore*," Rev. i. 18. We have then, in order:—

The High Priest's offering for himself, ver. 11–14.

The earthly high priest being sin-stained, needed a *personal* offering, and brought in the blood twice, ver. 15, 19; compare Heb. v. 1–4; but Jesus, being

sinless, Heb. vii. 27, 28, needed not to offer *for Himself*, and brought the blood only ONCE, ver. 19, 20; Heb. ix. 12, 28.

The censer full of coals from off the altar, and the *sweet incense* beaten *small*, are beautiful shadows of *His intercession*, who brings the *least* of His people, the *least* of their cares, upon His heart before the throne of grace, Ex. xxviii. 29, 30; Jno. x. 3, 14; xx. 16. His sweet incense is *beaten very small.* Ps. lv. 22; Isa. xxxvii. 14; Mat. xv. 22.

The High Priest's offering for the people, ver. 15–28.

The goat of the sin offering, the shadow of His death: its *sprinkled blood* showing that *man's life*, Lev. xvii. 11, 14, is forfeited for sin, Rom. vi. 23; that Jesus' blood was shed in our stead, 2 Cor. v. 21. *This blood*, ver. 15, the priest brought *within the veil;* so Jesus brought His own blood into the presence of God, Acts xx. 28; and *its efficacy* prevails for our pardon, 1 Jno. i. 7; Heb. ix. 23, 24; ver. 19. *Seven times sprinkled*, to denote its perfect, perpetual, and universal efficacy to wash away the dark stains of sin. Heb. ii. 9; Jno. i. 29; Isa. i. 18. Ver. 17. *No man with Him;* compare Ps. xlix. 7, 8; Isa. lxiii. 3, "*I have trodden the winepress alone.*"

The living goat, ver. 20–28. As in the former, the *death of Jesus* was foreshown, so in this, *the result of His death*, the complete *removal* of His people's sin; so ver. 21, 22; Ps. ciii. 12; xxxii. 1, 2. But how effected? By the *touch of faith*, ver. 21. How precious are these shadows. Our sins borne away by Him to a land *not inhabited*, where *no eye can see* them, Heb. viii. 12; the perfect work of Jesus for us, the never-failing love of Jesus to us,

Jno. xiii. 1, in us, Rom. v. 5, and through us to others, Eph. v. 2; and then *His return without sin* (all left behind) unto salvation.

In the seventh month, Tizri, there were three remarkable feasts occurring within an interval of fifteen days. On the *first* day of the month, Lev. xxxiii. 24, the FEAST OF THE TRUMPETS, in which reference is found to the *creation*, Job xxxviii. 7; and also *prospectively* to *re*-creation, or *regeneration*, Mat. xix. 28. On the tenth day, the *Feast of Atonement*, when the sins of the past year were *judicially* put away; and on the fifteenth day of the same month, the FEAST OF TABERNACLES, Lev. xxiii. 34, wherein remembrance was contained of the tents in the wilderness life, and of the time, *yet future*, when Jesus (Jehovah) should *again dwell among men*, Rev. xxi. 3. Hence it appears that the *great day of atonement* was a shadow of the judicial acquittal of God's family (long since *really pardoned* and *justified*, Rom. v. 1), in the person of the *Great High Priest*, 2 Cor. v. 10; Heb. ix. 24, 27, 28; Lev. xvi. 21, *preparatory to the millennial rest*, which they shall enjoy in the kingdom of the Lord. Rev. iii. 21; xxi., xxii.; 1 Thes. iv. 13–18; 2 Thes. i. 8–10. Thus we now look forward to our three coming festivals, *the Trumpets*, 1 Cor. xv. 52; when the *Lord shall come*, Jude 14; the ATONEMENT, when sheltered *in Him*, and claimed by Him, 1 Jno. v. 20; ii. 28; Rom. viii. 1; Lev. xvi. 21; Heb. iv. 14, *all the children* shall be *pronounced righteous* before the assembled universe; and then, the *blessed Feast of Tabernacles*, when the temple shall be dedicated, 1 Pe. ii. 2–4; 1 Ki. viii. 2, by the true *King of Peace*, the real Solomon.

In *this feast*, then, are seen all *the great truths of salvation:—*

The SIN AND SINFULNESS of the people, ver. 16, 21, etc.; Rom. iii. 20; vii. 18–24, all fully *acknowledged* and *confessed.* Rom. x. 9, 10; Pro. xxviii. 13; Job xxxiii. 27.

The GROUND OF OUR PARDON on confession; not our repentance, not our righteousness, Deut. ix. 5, only the blood of *the sin offering* who *was dead, and is alive again*, ver. 15–21; Rom. iii. 25; iv. 25; Rev. i. 8, 17, 18; Heb. vii. 27; Rom. v. 9, 10; they are *washed in blood*, covered with Himself. Ps. xxxii. 1, 2; Rom. xiii. 14.

The *appropriation of Himself and His work*, by *the touch* of faith, "*lay his hands upon*," ver. 21; Lev. i. 4; Mat. ix. 21; Gal. ii. 20, "loved *me*." Have we *touched* Him? Are we feeding on Him?

The complete *transfer* of *all our sins* who *thus touch Him*, ver. 21, 22; 1 Pe. ii. 24; Isa. liii. 6; Ps. ciii. 11, 12.

These are precious truths, glorious realities. Are they ours? Have we *felt* our sin, our sinfulness? Do we *confess* our sins before God, *and try to correct them?* Job xxxiii. 27. Do we *rest* in *His blood alone for peace?* Jno. i. 7. Have we *made Him our own*, by the loving trusting touch of faith? Cant. ii. 16.

Then *all* our sins are gone, we are righteous in Him. To us He shall return *without sin.* Heb. ix. 27, 28; Mat. xiii. 43.

PART IV.

THE ANGEL OF THE COVENANT.

Gen. xvi. 7–14.

Hitherto the glory of the REDEEMER'S person and work has been the subject of our studies as foreshadowed by the TYPES, as illustrated in the SACRIFICES, and as defined by the "*more sure word of Prophecy*," 2 Pe. i. 21. Now we draw nearer still, and hear from His own lips, as the ANGEL OF THE LORD, the word of *guidance* for the present, the word of *hope* for the future.

The idea contained in this fourth line of Messianic studies, is expressed clearly in the following passages; Jer. xxxi. 3; Mi. v. 2; Ex. xvii. 7; 1 Cor. x. 9; 1 Pe. iii. 19; Isa. lxii. 9; xi. 11. These verses compared with Jno. i. 18; 1 Tim vi. 16, make it very clear that the *appearances* of Jehovah, as in Gen. xviii. 22; xxxii. 30, were indeed the "*goings forth*," Mi. v. 2, of that blessed Redeemer, whose "*delights were with the sons of men*," Prov. viii. 31; that he who "*came down*" at Babel, Gen. xi. 5; who "*appeared with Abram*," xii. 7; who, in His eternal and divine nature, "*went and preached*" in the days of Noah, 1 Pe. i. 19, 20; 2 Pe. ii. 5; the Christ whom "*they tempted*" in the wilderness, Ex. xvii. 7; 1 Cor. x. 9; was and is the Angel of the Lord, Ex. xxiii. 20, 21; OUR JESUS; Jno. viii. 58.

Our first passage presents to us, not only the *person* of the Redeemer, but also the result of His work for His people. *They see God's face* AND LIVE, Gen. xvi. 13, compared with xxxii. 30. Both these ideas are very precious.

We have the *person* of the REDEEMER. In the Types we have only *human representatives* of the Saviour, or earthly prefigurations of His glory, Jno. iii. 12; Heb. ix. 23; in the Sacrifices, only shadows of His work, Heb. ix. 11–14; but in this line, "*The Angel of the Lord*," we have JESUS HIMSELF, drawing near to His Redeemed in anticipated humanity to help and comfort, as ever, Mat. xviii. 20; Heb. xiii. 5, 8; Lu. xxiv. 15, by his *very presence.*

In Him we look on THE FACE OF GOD, and *live;* can man, as such, look thus and live? Ex. xxxiii. 20; 1 Tim. vi. 16. How then can we? We see Him *in Jesus*, He is the FACE OF GOD, Gen. xxxii. 30; Heb. i. 3; 2 Cor. iv. 6. *God sees us* IN JESUS, 1 Jno. v. 20; Jno. xv. 4; *we see God* IN JESUS, 2 Cor. v. 19. The glory of Deity is *veiled*, Heb. x. 20, by the human form of OUR JESUS, and thus, in the Angel of the Lord, we *see God* and yet *live;* and not only live, but *shall live* FOR EVER. Col. iii. 3, 4; Jno. xiv. 19; Heb. vii. 16.

Ch. xviii. In ch. xvi. we have had the blessed truth revealed to us, that notwithstanding God's attributes, man can *look on him and live*, Ex. xxxiv. 7; xxxiii. 20; and for this reason, because he looks *from his* sure hiding place, the *clift in the Rock*, Ex. xxxiii. 21, 22; Cant. ii. 14; Ex. xvii. 6; 1 Cor. x. 4;

1 Jno. v. 20. He sees God *in Jesus*, Jno. xiv. 9, and God sees him in Jesus, Ps. lxxxiv. 9. JESUS is the *presence of God*, Ex. xxxiv. 14; Heb. i. 3; Isa. lxiii. 9, the advocate for men, 1 Jno. ii. 1.

In this chapter we have some of the privileges resulting from this truth: the blessings which belong to those who see His face and live.

GOD'S PRESENCE WITH MAN, ver. 2, 13, 17, 22. That God is "*with us*" in Christ, 2 Cor. v. 19, is not a doctrine alone, but *a fact;* and one designed to influence us in *every* state and circumstance of life, helping us to apply and draw comfort from such passages as Rom. viii. 32; 1 Cor. iii. 22, 23. Under this head, we have God in Christ, our Jesus, not manifesting Himself to us in *His house* alone, Heb. x. 25, but *entering into man's home*, ver. 2; Jno. xii. 1, 2; xi. 2; ii. 2; not only in the persons of His servants, Heb. xiii. 2; Mat. x. 40; xxv. 40; but in *His own person*, Jesus really *in our homes*, Cant. v. 2; Isa. lvii. 15; Heb. xiii. 5; blessing us in our homes, ver. 14; brightening our home life by gifts and mercies, Lu. i. 13, which He designs to be ties to a better home, 1 Thes. ii. 19, 20; 2 Sam. xii. 23. Oh how truly blessed is life, when we meet God and feel the presence of *Jesus* everywhere, abroad and in our home.

MAN'S COMMUNION WITH GOD. His is not a *secret* presence moving about us like the angels, Heb. i. 14, unseen, unknown; but He is with us as a *friend*, *helper* and *counsellor*, ver. 17. He *reveals* His will to His servants, and guides them by His counsel, Ps. xxv. 14; 1 Cor. ii. 10; Jno. xiv. 26; xvi. 15; Rom. viii. 16; Isa. xxx. 21. He hides not *from His servants that thing* which He does, ver. 17;

2 Pe. i. 19; Ps. xxxii. 8. His servants, the members of His own family, speak to Him, Mat. vi. 6; Ps. xxxii. 7; they lay their cares on Him, Ps. lv. 22, because He is always "*at hand*," Phil. iv. 5; Ex. xxxiii. 16; nor do they plead for themselves alone, but for others also, ver. 22–24, 29–32, do their prayers ascend? 1 Tim. ii. 1, 2; Mat. xv. 22–28.

How blessed too is the closing truth of this precious passage, ver. 33, "*as soon as He had left communing with Abraham;*" not before, only when the prayer of intercession had ceased, did the Lord go His way *to punish*, ch. xix. 24. How powerful is prayer, Gen. xxxii. 28, when "*the king is held in the galleries*," Cant. vii. 5, held in communion by the prayers of His saints, Rev. viii. 3.

Gen. xxxii. 24-31. THE POWER OF PRAYER is the peculiar subject of this precious portion; but there is much besides, revealing His glory who waits to be gracious, Isa. xxx. 18, and loves to be overcome by the pleading looks of His praying saints, Cant. vi. 5.

How beautifully the passage opens, "*Jacob was left alone;*" ver. 24; alone *with God*, Mat. vi. 6; alone with Jesus, 1 Jno. i. 3; and so alone with God; with Jesus on the mount, Ex. xxxiv. 29; Lu. ix. 31, so that the face shines with the reflected glory, Phil. ii. 15, 16. This is man's *place* in prayer, whatever may be the circumstances, Jno. iv. 23, 24; xiv. 23; the foot of the ladder by which the spirit of weary man ascends to God, and blessings *descend.* Gen. xxviii. 11, 12; Heb. x. 20; Jno. xiv. *6, 9*; *Heb.* iv. 16.

BUT WHAT IS THE NATURE OF PRAYER? It is described as *wrestling with God.* It is *illustrated* by the communion which Jacob enjoyed with the Man, ver. 26–30, and hence we may say, prayer is *speaking to God.* Ps. iii. 4; iv. 1; lxxi. 3. How full of real comfort to us are those little words, "*and he said;*" "*and* He *said;*" man speaks, God replies, Rom. viii. 26, 15; it seems to be an illustration of *His* words, Jno. xvi. 23, 24, to make it plain to us, that though our eyes may often be holden that we should not know Him, Lu. xxiv. 16; yet it is Jesus Himself stands by, Mat. xviii. 19, 20, to hear, Isa. lxv. 24, to answer and to bless.

Oh that we understood this better, Ps. cvii. 43, that *we* may speak as Jacob spake, Phil. iv. 5, 6, in the confident assurance that He who answered Jacob will also answer us, 1 Jno. v. 14, 15. How *much* we should be saved from. Ps. lv. 22; lvi. 9; lxv. 2.

But the EFFICACY of the believer's prayer is also unfolded here. These are wondrous words to come from the lips of man to God, "*I will* NOT *let thee go, except thou bless me,*" ver. 26. Can *we* thus speak? Jacob's confidence rested not on himself, ver. 10; his poor body was *powerless while he wrestled,* ver. 25, to show that it is not by strength we prevail, Zech. iv. 6; 2 Cor. xii. 9; it rested on HIS *promise* who knows no change, ver. 12, "*and thou saidst;*" if we then can appeal thus to His *promise,* we may have *power* as Jacob had, ver. 28. But can we not? Do we not? Lu. xi. 11, 12; Mal. iii. 6; Tit. i. 2. Has He not promised? 1 *Jno. ii. 25;* Jno. xiv. 1–3, 23. Oh that we realised

more our power with God; we should be not only *nearer ourselves*, but better helpers to others.

But to whom was the prayer addressed? To the Angel who *wrestled with Jacob.*

He was "GOD," ver. 28, 30. This is our first and greatest truth: the Saviour who "*loves*" us, who wrestles with us still in prayer, is the "*mighty God*," Isa. ix. 6. He was no *mere man*, Gal. i. 1; Jno. i. 1, 14; xvii. 5. He was not a *created angel*, Heb. ii. 16; He is the *Angel of* HIS *face*, ver. 30; Ex. xxxiii. 14–16; 2 Cor. iv. 5; Isa. lviii. 9, "*the brightness of His glory, and the express image of His person*," Heb. i. 3; Jno. x. 30; xiv. 9; the God who "laid down His life for us," 1 Jno. iii. 16; who is "*able to save to the uttermost all who*" trust Him, Heb. vii. 25; Isa. lxiii. 1. What a blessed truth is this; our Jesus is *Almighty.*

He was also "*a man*," ver. 24. He, the eternal Jehovah, who is able to uphold the universe, Heb. i. 3, is also a *man*, and able to sympathize with each one of His people, Heb. v. 7. Higher than the highest, King of Kings, and Lord of Lords, Rev. xix. 16, yet entering into our *wants* and *sorrows*, Heb. ii. 18; iv. 15, making our hearts to burn within us, Lu. xxiv. 32, by the power of His presence, Lu. xxiv. 15, and the tenderness of His love and sympathy, Lu. vii. 13; Jno. xi. 5; xiii. 1; Heb. xiii. 8. Oh what a blessing for us to know that Jesus is still a *man*, Acts i. 11; vii. 55; still loving and pitying, even while He raises His poor frail saints, Mat. xi. 28–30.

How clearly too is shown here the *secret of man's power* in prayer: we prevail, not because of our *strength*, for *one touch* sufficed to show man's weak-

ness, ver. 25 (so He sometimes touches us, and shows us *ourselves*, Rom. vii. 21–24; iii. 20). It is in *our weakness His strength* is made perfect, 2 Cor. xii. 9; iii. 5; Phil. iv. 13; Zec. iv. 6. It was not Jacob then who prevailed, but *Israel (a Prince of God)*, as a prince He had "*power with God and with men*," ver. 28. *He* is our Prince, Isa. ix. 6; *in Him* WE are *princes*, Eph. ii. 14; 1 Jno. v. 20. In Him *we* have power with God, and *prevail*, 1 Jno. v. 13, 14; Lu. xviii. 1–7.

Have *we* seen *the face of God?* ver. 30; 1 Jno. i. 3. Do we plead with God *as princes?* Mar. xi. 22–24.

Are we *prevailing?* Ps. xviii. 37; Rom. vi. 12; and as Mat. xv. 22, 28.

Ex. iii. 2; vi. 3. *His "goings forth were" indeed "of old,"* Mi. v. 2; Ps. lxviii. 7, for from the earliest hour of Israel's history are *His* footprints traceable among His people, 1 Cor. x. 9, guiding, Gen. xxxii. 32, and blessing, Gen. xiv. 19; Heb. vii. 17. The promised redemption now draws near, Ex. xii.; xv. 1, etc., and He who was long known as *Jehovah*, Gen. xii. 7, is shortly to be known in the *fulness* of that name, Ex. vi. 3, the Jehovah that *fulfils* to the uttermost every promise, Ex. xii. 41. Known only as the Promiser hitherto, Gen. xv. 13, 14; He is now to be known as the *performer* of His promise, and the knowledge of the word is deepened into the better knowledge of personal experience of His love. Ex. vi. 3; Eph. iii. 17; Phil. iii. 9; Isa. liii. 11; Jno. xvii. 3. Hence *also here*, God who promises is revealed in

Jehovah-Jesus, ver. 14; Jno. viii. 53, the eternal Son, who *performs* the promise, 2 Cor. i. 20; Jno. i. 18; Ex. iii. 2; 1 Tim. iii. 16; Jno. i. 1, 14; xvii. 4, 5; Jehovah is *known* by name as the *unchanging one*, Mal. iii. 6; Heb. xiii. 3.

Here is then the opening scene in the redemption of His people, Jehovah-Jesus comes down as their leader, their guide from Egypt and darkness, to Canaan and light and glory, Isa. lxiii. 9; xl. 11; Ex. xxiii. 20, 21. He comes down as the Angel of His presence, Jos. v. 14, but in order to make known that He who guides them as the mighty God, Isa. ix. 6; 2 Cor. iv. 6, is soon to come down as one of themselves, Heb. ii. 14, in the "*likeness of sinful flesh*," Rom. viii. 3, He here, Ex. iii. 2, blends with the reality of His presence as God, a symbol of that flesh in which He was to suffer for us, 1 Pe. iii. 18; Heb. v. 7. The fire dwells *in a bush*, Heb. xii. 29; v. 7–9.

As our *Immanuel* then, God with us, He met Moses, and reveals in symbol and by word, the mystery of redeeming love.

THE PRESENCE AND POWER OF GOD. What but this is the "*flame of fire?*" ver. 2; once seen, Gen. iii. 24; Eze. i. 4; Heb. xii. 29, never to be mistaken, Ps. l. 3; Ex. iii. 3, 14; vi. 3; Jno. viii. 53.

The weak, earthly thing it dwelt in, 2 Cor. v. 1, weak and easily destroyed, but yet unconsumed, ver. 2, 3; and why? Because the fire *infolded itself*, Eze. i. 4. Deity sustained the penalty of sin, and bare the *wrath* drawn forth, Ps. lxxxviii. 7; Jer. *xxiii. 6*; Mat. xxvii. 46; 1 Jno. iii. 16. He who *bare the* weight of His people, Ex. xxviii. 11, 12;

Isa. liii. 6, was the God who made them, and HE loved their souls out of the pit, Isa. xxxviii. 17, and saved them out of *the hand of their enemy*, Hos. xiii. 14; Lu. x. 14; Rev. xii. 10, 11; Col. ii. 15.

Is not the holiness of our calling also here unfolded? ver. 4–6. Saved *only by grace*, Eph. ii. 8, not for the sakes of the delivered, but for their fathers' sake, Ex. iii. 6; Deut. ix. 5, and for His own name's sake, ver. 25–29; yet must they *put off the shoes* from their feet, for their's is "*holy ground*," 1 Pe. i. 14, 15; Phil. iii. 12, 14, 20; 1 Cor. ix. 25–27.

Oh the glory of our home, the brightness and beauty of that Canaan, ver. 8, to which the loving Jesus is leading us! Jno. xiv. 1–4; Isa. xxxiii. 17, 21–23; Rev. vii. 9, 14–17. If such be the opening view of redemption, what must be its fulness? 1 Cor. ii. 9, 10. Are we all among the redeemed? 1 Pe. i. 18, 19; Heb. x. 23.

Ex. xiv. 19, 20. "*The Angel of His presence saved them: in His love and in His pity He redeemed them: and He bare them and carried them all the days of old.*" Isa. lxiii. 9. This is the first idea presented to us when reading this passage: *The Angel*, Gen. xxxii. 28, 30, 32, is here *saving* them. But how many precious subjects are contained under it.

THE GUIDING ANGEL, "*which went before the camp of Israel*," ver. 19. It is so blessed to think that this is no Old Testament shadow, but a most *glorious reality then* and *now*; Heb. xiii. 8. JESUS

our Angel ever with us, guiding and leading us to His own glory, Isa. lxiii. 9; Pro. viii. 31; Ex. xxxiii. 14–16.

"THE PILLAR OF THE CLOUD." Wherever the Angel is, there is the pillar of the cloud, ch. xiii. 21, 22. Wherever the Lord is, ver. 21, there is *guidance* and *direction*, Ps. xxxii. 8; the pillar of the cloud *to lead* by day; the pillar of fire to give *light* by night, ver. 22; for He who came to *redeem* by His blood from the guilt of sin, Rom. vi. 22; Lu. i. 74, *remains* to guide and bless by His presence, Mat. xxviii. 20; xviii. 20; Ps. xliii. 3; 2 Cor. vi. 16.

THE LORD is *always in His garden*, Gen. ii. 8, 15, dressing and keeping it, or, Cant. v. 1, gathering His sweet and fragrant spices, Gal. v. 22; or He dresses the lamps that they may *shine more brightly*, Ex. xxx. 7, 8; Rev. i. 12, 13, 20; ii. 1; Phil. ii. 15, 16. *The Angel is ever in the camp of Israel.*

THE SEPARATION OF ISRAEL. While *guiding* them by day, by night He *came between* the children and their enemies. *His real presence separated* between those *in God*, and those *opposed to God*, ver. 20. Is it not so still? 1 Jno. v. 19; Ex. xxxiii. 16; Num. xiv. 14. Is not *Christ in us* still our life? Col. iii. 4. Is it not still the *principle* and *power* of our life as *separated people?* 2 Cor. vi. 16, 17; Rom. viii. 10. Can one with *Christ in him*, one *who abides in Him*, Jno. xv. 4, easily come in contact *with sin* or *uncleanness?* 1 Cor. vi. 19, 20. Can he *defile himself* before the eyes of his Master? Pro. xv. 3; Job xxxiv. 21; Heb. iv. 13; Jno. xvii. 23, 15, 24. So true is it that *Christ in us* is our *hope of* glory, Col. i. 27. *Christ in us* our safety *from* temptation, Eph. v. 30. Is there not then

for us "*light by night?*" ver. 20; Ps. xxx. 5. But are we *following* in the light? Jno. xii. 35, 36. Walking as children of light? Eph. v. 8.

Ex. xxiii. 20-23. Examining carefully this remarkable portion, we seem to discern at least the following clearly marked subjects. The *purpose* of Jehovah in sending His Angel, ver. 20. The *nature* of that Angel's person, mission, and work, ver. 21, 22. The *end* of His mission, ver. 23.

The PURPOSE *of* JEHOVAH *in sending His Angel.* This is here beautifully expressed, "*to keep thee in the way*," "*to bring thee into the place which I have prepared.*" These are the *two objects* of the Father's watchful love and care, FINAL GLORY, and SAFE KEEPING for it.

Is not the first of these clearly indicated on the word, Deut. vii. 7–9; Isa. lx. 17–21; Heb. iv. 4–9; xi. 16; Jno. xiv. 1, 2. Is not the glory *real*, *full*, and *abiding*, that awaits the children of God in the *morning of joy?* Ps. xxx. 5; 2 Cor. iv. 17. But is not the *second* also clearly revealed, that while Jehovah has prepared "*a place*" for His people, ver. 20, a place full of *glory*, and *light*, and *love*, and *happiness*, 1 Cor. ii. 9, 10; Isa. xxxv. 10, He is also *keeping His people* for the glory, 1 Pe. i. 4, 5; Isa. lxiii. 9. He sends His Angel not only to bring them "*into the place*" which He has prepared for them, Mat. xxv. 34, but also to "*keep*" them "*in the way*," Ps. xxxii. 7, 8; Isa. xxx. 21; Jno. xiv. 26, 28. How blessed, too, is His way of keeping them; *He dwells in them, and walks in them*, 2 Cor. vi. 16, 17.

The NATURE *of the* ANGEL'S *person and work.* Who is the *Angel* who leads them, whose *presence* lights them on the way? ch. xxxiii. 14–16. He is a *mighty Angel*, "*provoke Him not*," Isa. ix. 6; Rev. v. 6; vi. 16, 17. He is able to pardon, He *can forgive sins*, Mat. ix. 6, for JEHOVAH'S *name* is *in Him*, Jer. xxiii. 6; Jno. xiv. 9; Ex. iii. 13, 14; Jno. viii. 58; Heb. xiii. 8; Rev. i. 8, 17, 18; Mic. v. 2. JEHOVAH is *Almighty*, Isa. vi. 3, 5, 10; Isaiah saw *His glory*, yet John tells us it was *Christ's glory* he saw, Jno. xii. 40, 41. They tempted the LORD in the wilderness, Ex. xvii. 7, yet St. Paul tells us it was *Christ* they tempted, 1 Cor. x. 9. How was this? Because, 2 Cor. v. 19, "*God was in Christ;*" Christ was revealing God, Jno. i. 18; Heb. i. 3. Christ was and is God, *then*, *now*, and *for ever*, Deut. xxxiii. 27; Mat. xi. 28. The Angel then was GOD, Jno. i. 1, JEHOVAH, Joel ii. 32; Rom. xi. 10, 11, JESUS, *our* JESUS, *our* GUIDE, Pro. viii. 30, 31; of Him God says, "*My name is in Him.*" This is His person.

But what is the *nature of His work?* To make us *obedient*, ver. 22; Heb. v. 9; ix. 28; 2 Thes. i. 8. To make us to *triumph* over *all our enemies.* Jno. xvi. 33; 2 Cor. xii. 9; iv. 7; Phil. iv. 13. Does His presence go before us? Ex. xxxiii. 14, 16.

Ver. 20–24. In the preceding pages we have the *purpose* of JEHOVAH in sending His Angel *to keep them in the way*, ver. 20. The *nature* of that Angel's *person* and *work*, "*my name is in Him*," ver. 21; Jer. xxiii. 6, "*obey His voice*," Heb. v. 9; and now there remains for us the *end* of His guidance, "*to bring thee into the place which I have prepared*," ver. 20. In this, there are two

connected subjects: the character of those brought in; the character of the place into which they are brought.

Their character; this is defined in ver. 21, 22; in the former, "*obey His voice;*" in the latter, "*if thou shalt indeed obey his voice, and do all that I speak,*" they are an *obedient* people, Rom. i. 5. Once indeed they were not so, 1 Cor. vi. 11; Eph. ii. 3, but the gospel was to them the "*power of God unto salvation,*" Rom. i. 16; they learned to "*obey the truth,*" Gal. iii. 1; 2 Thes. i. 8, and the truth made them *free,* Jno. viii. 31; Rom. vi. 17, 18. Sanctified through the truth, Jno. xvii. 17, their souls purified by faith, 1 Pe. i. 22, they are now "*all righteous,*" Isa. lx. 21; they "*obey His voice,*" and His will is done on earth as in heaven, Mat. vi. 10.

The character of the place into which He brings them: one word explains this; it is a place which He *has prepared* for them. But how much is contained here. The prepared HOME, Jno. xiv. 1, 2; Col. i. 13, 20. The prepared KINGDOM, Mat. xxv. 34; Dan. ii. 44. The prepared city, Heb. xi. 15. But how prepared? By the removal of all sinners, ver. 23, "*I will cut them off,*" 2 Thes. i. 9; Mat. xiii. 41, 49. By the removal of all sin, not only *from among* the prepared people, but *from within them,* ver. 24; 1 Cor. v. 6, 7; Col. iii. 5, 8; Mal. iii. 3; Heb. xii. 1, 2. By making them *like Him,* 1 Jno. iii. 2; Rom. viii. 29, that they may all be happy with Him, Isa. xxxv. 8–10; Rev. vii. 9, 14–17. Beholding His glory, Jno. xvii. 24, because changed, 2 Cor. iii. 18, and now meet for their inheritance, Col. i. 12. But it is also prepared for

them by the assemblage there of saints of old, saints of their own homes, the loved ones of earth, 1 Thes. iv. 14–18, all with Him waiting for them, Heb. xi. 40. Oh the glory of that home, the glory of the preparation, Cant. i. 4, 7, 8.

Ex. xxxiii. 14–16. In this beautiful passage, bringing again before us the blessed Jesus, the Angel of the Covenant, as He went before the people, guiding them to Canaan, to rest and glory, Isa. lxiii. 9; xl. 11, there are three subjects for our meditation.

The need of His presence to guide us, ver. 12, 15. What strong words are these, "*If thy presence go not with me, carry us not up hence;*" and yet they are true; for without His presence, Jno. xv. 5, none pass safely over, none reach the land, Ps. xxiii. 4. JESUS alone can give *rest*, ver. 14; Mat. xi. 28. It is His *presence*, *His* FACE, Gen. xxxii. 30; 2 Cor. iv. 6; Heb. i. 3, that revealing Jehovah, Jno. i. 18, gives peace to the lost, Eph. ii. 14, 18, by covering their sins, Rom. v. 6; iv. 4, 5; Ps. xxxii. 1, 2, and hiding them *in Himself*, Ex. xxxiii. 22; Cant. ii. 14; Ps. cxliii. 9.

The nature and reality of His presence, ver. 15. It was not an angel's, Heb. ii. 16. That was promised, ver. 2; but the people *mourned*, ver. 4, when they heard it, and Moses can only *entreat*, ver. 12. It was THE ANGEL'S, ch. xxiii. 20, 21, the Lord Jehovah-JESUS', Isa. xxvi. 4; vi. 3; Jno. xii. 41. The *presence* then was His, and oh how real it *ever has* been, and ever must be, 2 Cor. vi. 16;

Mat. xviii. 18–20; xxviii. 20; Jno. xvii. 20–24; 1 Thes. v. 10.

The effect of His presence. This is twofold.

It marks those who have "*found grace*" in His sight, ver. 16. It is by this they are "*known*," Jno. xiii. 35. They are changed into His own image, 2 Cor. iii. 18. They show forth His praise, 1 Pe. ii. 9; Ps. xcii. 13–15. They *show that the Lord is upright*, 2 Thes. i. 10; Phil. ii. 15, 16, and thus His is a holy calling, Heb. iii. 1; 1 Pe. i. 15, 16; Mat. v. 16; Isa. xliii. 10.

He separates those who have found grace in His sight "*from all the people that are upon the face of the earth*," 2 Cor. vi. 16, 17; 1 Jno. v. 19; Eph. ii. 19. Once "*the children of disobedience*," Eph. ii. 2, they are now brought nigh by His blood, Eph. ii. 13, 14; Heb. x. 10, 20; and members of the *one family*, Eph. iii. 15, with one hope of their calling, Eph. iv. 4, they dwell alone, Num. xxiii. 9, and are not "*reckoned among the nations*," for they seek not an earthly, but a heavenly city, Heb. xi. 14–16. They are *separated* by their *hopes*, 1 Jno. iii. 2, 3, by their prospects, Phil. iii. 20, 21, 14; Jno. xiv. 1, 2, but chiefly by His presence among them, Num. xxiii. 21; Jno. xiv. 18, "*from all the people that are upon the face of the earth*," ver. 16; 1 Jno. ii. 15–17; Jno. xv. 18, 19; xvi. 8, 13–15.

How blessed to belong *in that day* to the separated people, Isa. xxxv. 10; Col. iii. 1–4; Rev. xx. 4.

Ex. xxxiii., xxxiv. The Angel of the Covenant was *promised* as the leader of Israel through the

wilderness, Ex. xxiii. 20, 21. The sin of the people brought with it a withdrawal of this promise; *an* angel was sent instead of "*The Angel*," Ex. xxxiii. 2; xxxii. 24. The lost blessing was now longed for; the people mourned, xxxiii. 4, and Moses pleaded the impossibility of bringing the people into Canaan without the Angel Jesus, ver. 12; he asks that God may show him the way, Jno. xiv. 6, and Jehovah graciously restores to His people *the Angel of His presence*, ver. 14–16.

This is the *substance* of these chapters. Do they not teach us some blessed lessons?

Who is *the Angel of His presence* (*Heb.* of His face)? Ex. xxiii. 20, 21 shows that it is JESUS. "*My name is in Him*," Jer. xxiii. 6; Isa. ix. 6. He will not pardon, Mar. ii. 7. Jacob says, I have seen "*the face of God*," Gen. xxxii. 30; Jesus says, "*No man hath seen God*," Jno. i. 18; therefore the face of God, 2 Cor. iv. 6, is JESUS, Isa. lxiii. 9; 2 Cor. v. 19; Heb. i. 3.

Why could *no angel* lead? Why must HE? Ex. xxviii. 11, 12. Who else bears them on His shoulders? Who could sustain such a weight but our *Immanuel, God with us?* 1 Tim. iii. 16. Who could carry *all* the lambs, Isa. xl. 11, but He? Heb. vii. 25. Who could *plead* for them, pity them, Ex. xxviii. 28, 29, but He who bears them on His heart? Jno. xiii. 1; Jer. xxxi. 3. Hence the words of Moses, ver. 12.

He will not go before a *sinning people*, Ex. xxiii. 22; xxxii. 30; He died to *put away* their sin, Isa. liii. 5, 6, 10; Rom. vi. 18; He lives to *cleanse* them from the power of sin, Rom. v. 10; *Eph.* v. 26; He was made in the likeness of sinful

flesh, to condemn sin in the flesh, Rom. viii. 3, and He will not *lead those who continue in sin*, Rom. vi. 1; 1 Jno. iii. 6, to glory. They must be SONS, Heb. ii. 10, brethren, Rom. viii. 29, and these must be "*conformed to His image*," 1 Cor. vi. 10, 11.

How purifying is the love of Jesus, 1 Pe. i. 22; 2 Thes. ii. 13; 2 Cor. v. 14, 15. His saints have *bright prospects*, blessed hopes. Jno. xiv. 1, 2; 1 Jno. iii. 1, 2. The associations of home are blessed and holy: the preparation then of His saints must be *true*, *earnest*, and *holy*, 1 Pe. i. 15, 16; Eph. i. 1, 4.

Would WE follow Him in *holiness*, we must lean on Him in love, Cant. i. 2, 7.

THE REVEALED GLORY.

Ex. xxxiii. 18–23; xxxiv. 4–9.

When the *Angel of His presence* is with us, we may hope for the "*glory of* Jehovah;" but *without* HIM, there is *no glory*, ver. 20; Jno. vi. 46; Lu. x. 22; 2 Cor. iv. 6. None here, for HIS is the glory as of the ONLY-BEGOTTEN, Jno. i. 14. None hereafter, for he that hath not *the Son* hath not life, 1 Jno. v. 12. HIS is the glory of our home, Jno. xvii. 24; Rev. xxi. 23.

Hence the revealed glory of Jehovah is a *veiled* glory, ver. 18, 22; ch. xxxiv. 7 (The veil is here called His "*back parts*"); it was veiled in the *humanity of* JESUS, Heb. x. 20. It was DEATH to touch the symbol of His glory *without the veil*, 2 Sam. vi. 6, 7; Num. iv. 5. It is DEATH to dare

to approach the glory of God, except *through Him*, in whom that glory is veiled, Eph. ii. 18; Heb. xii. 29.

To touch the unveiled ark is *still death*, 2 Jno. 9–11; 2 Cor. v. 21. The teaching of these passages then is, LIFE IN HIM, DEATH *without Him.*

The first, the veiled glory, and the sheltered church, is shown in ver. 21–23; here the glory does *not consume*. But why? Simply because Moses was *sheltered* "*in a clift of* THE ROCK," ver. 20–22. Who is THE ROCK? He who was GOD before His birth into this world, 1 Cor. x. 4; Jno. i. 1, 14; x. 30; xiv. 9; xvii. 5; Phil. ii. 6–8. He who took on Him *our nature*, Heb. ii. 14; Jno. i. 14, that He might, *as man*, bear the *penalty* of our transgressions, and thus become a "*hiding place*," ver. 22; Ps. xxxii. 7; Isa. xxxii. 1, 2; He who thus has become our IMMANUEL, 1 Tim. iii. 16; Isa. ix. 6. What was the *clift?* see Ex. xvii. 6, the same from which the waters gushed forth, Jno. vii. 37, 39. The *stripes* of Him who bare the *Father's wrath* in our stead, Isa. liii. 5; 1 Pe. ii. 24; because *He* was *smitten* for us the Spirit is given, the streams gush forth, Cant. iv. 15; Jno. xvi. 7; because He was smitten we are *hidden* on *the day of His wrath*, Zeph. ii. 3; Ps. xxii. 1, 2. The clift of the Rock is still our hiding-place, Cant. ii. 14. There we are covered by His hand, Ex. xxxiii. 22.

The second: the unveiled, consuming glory, and the *second death*, Rev. xx. 14; the *death of deaths* is unfolded in ch. xxxiv. 6, 7, in the revelation of *His attributes*, "*by no means clearing*," Rom. i. 18; *Gen. xix. 24*; Lev. x. 1, 2; Num. xvi. 35; Jno.

iii. 36; Rev. vi. 16, 17. If then, sin attracts wrath, where can a shelter be found, but in Him who drew on His own head, Ps. lxxxviii. 7; Mat. xxvii. 46, the wrath of the Father, that we might be hidden *in Him*, and find acceptance *through Him*, Ps. lxxxv. 9, 10; Rom. iii. 24, 25.

The *veiled glory*, then, is the glory of God *in the face of Jesus*, Mat. iii. 17; 2 Cor. iii. 18, The unveiled glory *consumes*.

There is *only* ONE VEIL, Heb. x. 10, 20.

THE GLORY ON MOSES' FACE.

Ex. xxxiv. 29.

"*The Children of Israel could not steadfastly behold the face of Moses for the glory of his countenance.*" 2 Cor. iii. 7. How beautiful and heavenly must his face have been after communing with God for forty days, ver. 28. What a thought for us. Man's countenance illumined with *the lost glory*, Gen. i. 27; iii. 24; lit up with rays from home. How beautiful man shall be, when changed back into *the King's image*, 2 Cor. iii. 18; Mat. xxii. 21; 1 Jno. iii. 2. That, however, was but a typical glory soon to fade away, 2 Cor. iii. 7, 11; a faint shadow under the Mosaic dispensation of a higher glory, which is never to fade (*which remaineth*, ver. 11), "*the glory of God in the face of* JESUS CHRIST," 2 Cor. iv. 6.

Moses was the mediator of a covenant which *never could save*, Gal. iii. 10, 11; Rom. vii. 10. He showed indeed the glory of God's presence, and the blessedness resulting from communion with Him, *Ex. xxxiv. 28;* but he stood on the mount of terrors,

Ex. xix. 16–18, *that might not be touched*, Heb. xii. 20, and who could stand there with him? *They could not behold His glory*, 2 Cor. iii. 7. JESUS was the mediator of a *better covenant, established on better promises*, Ps. lxxxix. 28, 34; Heb. viii. 6; 2 Pe. i. 3, 4, which never *fades* away, Jno. x. 29, 30. He, too, stood on a mount, Lu. ix. 28, not Sinai, and the glory of God shone in His blessed face, 2 Cor. iv. 6, and now in Him *we can, we do behold that glory*, 2 Cor. iii. 18. The light of heaven has reached man, and shall never leave him till the ransomed church be all lit up with it, Heb. xii. 25–27; Rom. viii. 29, for unending glory. *Moses'* was but a typical reflection of God's glory under "*a ministration of condemnation*," designed to drive man out of self, away from sin to the foot of the cross, Rom. viii. 3; JESUS' was a *real impartation* of a fuller glory, manifested in Himself, Jno. ii. 11; i. 14, but shared with his members, Lu. ix. 30, 31; 1 Thes. iv. 16, 17; 1 Cor. xv. 41–43, 49. "The GLORY OF GOD *in the face of* JESUS CHRIST," Himself the glorious God, 1 Tim. iii. 16; (Isa. ix. 6; Ti. ii. 13, "*Our great God and Saviour*" Greek), He veiled himself under our nature, Heb. x. 20; Phil. ii. 6–8, that He might "*make us great*," Ps. xviii. 35, and having justified us by His death, and raised us by His life, Rom. v. 10, 11, enable us to *behold His glory*, Jno. xvii. 24, *here* and *hereafter*, Isa. xxxiii. 17; Heb. i. 2, 3; Rev. xxi. 23.

Oh, what prospects are ours. To behold His glory when surrounded by HIS REDEEMED, Mat. *x. 32;* Heb. xii. 22–24; Rev. v. 8, 9; 2 Cor. *iv. 17, 18.*

Whence came that glory on Moses' face? How impressive is the answer, "*he was there with the Lord*," ver. 28. On the mount with Jehovah, alone with God, hearing His voice, ver. 34, *speaking with Him*, ver. 35. Oh what rays of glory are ever caught there, for still is such communion the source of the believer's strength, Cant. iv. 6; Mar. i. 35; the "*solitary place*" is even now as the hill of frankincense to His praying people. But do we indeed *speak with Him?* Jno. iv. 14. Are we often "*there with the Lord?*" Lu. xviii. 2; Ps. xxvii. 4; 1 Thes. v. 17; Heb. iv. 14, 16.

Moses' was an *imparted* glory, reflected from Jehovah's presence; so was probably that of Moses and Elias, when 1500 years later they appeared in glory, with Jesus, Lu. ix. 31. *Jesus* was "*in glory*," and they also in glory with Him, and because of Him, Ps. xxxvi. 9; xc. 17; Phil. iii. 21. Such is the believer's glory now; a faint reflection of His beauty, 1 Pe. ii. 21; Phil. ii. 15, 16; Rom. viii. 10, 11. Such shall it be for ever in eternity, 1 Cor. xv. 49, 52–54.

His face shone, but *He wist it not;* others could see the glory which, in communion with God, his face caught from heaven: but he wist it not. Is not this *always* true? Do believers ever see their *own* glory, Mat. v. 14, 3; Rom. viii. 10; vii. 23, 24; Mat. xxv. 37–39. Is not their cry always "*Draw me*," Cant. i. 4, "nearer to Thee." Yes, they who reflect His image best, even yet, wist not that the glory *is seen* in their face, the shadow of their future, Rom. viii. 17, 18, 21; 2 Cor. i. 22; *Eph. i. 14.*

But the glory on Moses' face "*faded*," 2 Cor. iii. 7, 11, 13; as a beautiful shadow *it* spoke of the *fading glory* of that passing dispensation, that *it* was soon to close, that *its priests* were soon to be *silent*, Lu. i. 20, at the approach of the *Great High Priest*, Lu. i. 31, 32; Heb. iii. 1. The glory on HIS face and on HIS redeemed shall *never fade*. "*We all, with open* (or, as in the Greek, unveiled) *face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory.*" 2 Cor. iii. 18; Isa. lx. 19–21.

GLORY UNFADING AND EVER DEEPENING SHALL BE THE PORTION OF HIS PEOPLE.

PART V.

THE CHERUBIM,
OR, CHRIST IN HIS PEOPLE.

The Cherubim in Eden. Gen. iii. 24.

Had man *obeyed* God, and not fallen through Satan's subtilty, he should have become immortal in body as he is in soul. The tree of life was the *designed provision* for this bodily immortality, Gen. iii. 22. Falling through disobedience he was driven out, and a flaming sword and cherubim stood at the east of the garden "*to keep the way of the tree of life.*" Gen. iii. 24. There are *many bright hopes*, sure and certain ones, in this short line. Man having fallen before Satan, already JESUS occupies his place, Mat. xx. 28; Psa. xl. 7, 8, a willing substitute for the sinner. The *second man*, 1 Cor. xv. 47, "*the Lord from heaven.*" But why did he come? Not to keep man out, but to "*keep the way,*" for man. This is the teaching of the passage, the TREE OF LIFE is *reserved* for man, Rev. ii. 7; xxii. 2. The way to it is kept for him, Gen. iii. 15; iv. 7; Jno. x. 14, 15.

But how kept? By the *incarnation*, the death, and life, *as man*, of Him who left the glory he had with the Father *to die for us*, Jno. xvii. 5; Phil. *ii. 6–8.*

Fire is the constant symbol of *Deity*, Eze. i. 4; Ex. iii. 2. Either as indicating *wrath*, Heb. xii. 29, on unbelievers, Jno. iii. 36; Lev. x. 1. 2; or *love* to believers, Mal. iii. 3. "The flaming sword," or *sword of flame* with the cherubim, indicates the presence of God in and with His church, 2 Cor. v. 17–19, as the *fire in the bush*, Ex. iii. 2; 2 Cor. iv. 7. For the cherubim *are the redeemed*, the fire is Deity; and between them is placed by Ezekiel the amber colour representing the human body, Eze. i. 26, 27, which God gave Jesus, that in it he might win back glory for the lost, Mat. iv. 1–10; Heb. x. 7, 8; Eze. i. 4–10, 26, 27; x. 20; Rev. iv. 7; v. 8–10. The cherubim of Ezekiel are identified with the beasts of Revelation, by the sameness of description, Rev. iv. 10, and by the sameness of the term applied, Zoa, living creatures, not beasts, as Dan. vii. 1–4. But the living creatures of Revelation thank God for redemption; and hence they must be the *redeemed*, Rev. v. 9, 10. The full symbol then is one of God *in Christ*, Eze. i. 26, 37; 2 Cor. v. 19; *Christ in the church*, Jno. xvii. 21–23; *gathering His redeemed*, and *keeping for them* the way to the *tree of life*, Rev. ii. 7; iii. 21; Jno. xiv. 19.

The Cherubim in the Tabernacle. The cherubim meet the eye on every side, at least *within the veil.* They are on the veil, *interwoven with it.* They are on the rich curtains that covered its sides. They are on the mercy seat. Teaching us these most precious truths: the redeemed of God are one with Christ *in His work;* one with Him *in glory;* one with Him *in nature*, Eph. v. 30.

The Cherubim were found on the Veil, interwoven

with it, so as to be part of it, inseparable from it, Ex. xxvi. 31; xxxvi. 35. But the veil was the body, the flesh, of Christ, Heb. x. 20; and thus when the veil was rent Mat. xxvii. 51, the cherubim on it were rent. The redeemed were thus one with Christ in His death, for they are "*dead to the law by the body* of Christ," Rom. vii. 4; vi. 4, 5, 12, 13; Eph. ii. 6; Gal. ii. 19, 20.

The Cherubim were found on the Curtains around the Holy of Holies, Ex. xxxvi. 8–13. The Holy of Holies is "*heaven itself*," Heb. ix. 24; iv. 14. The cherubim, therefore, on these curtains are symbols of the redeemed in the mansions of glory, Jno. xiv. 1, 2; beholding His glory, and enjoying His rest, Isa. xxxv. 10; Rev. vii. 9–14; iii. 4; Heb. iv. 9.

The Cherubim were found on the Mercy-seat. In this position they were *of the matter of* the mercy-seat. They *overshadowed* the mercy-seat. Ex. xxv. 19; Heb. ix. 5.

They were *of the matter of* the MERCY-SEAT. —*Marg.*

The Mercy-seat is JESUS. Rom. iii. 25; Heb. iv. 16.

The Cherubim are the *Redeemed.* The first truth unfolded here, therefore, is that Jesus and His people are *one.* He partaker of their nature, Heb. ii. 14, that they might be partakers of His; 2 Pe. i. 4; 2 Cor. iii. 18; Phil. iii. 21. While both these ideas, however, are contained in this beautiful passage, evidently the latter is the chief one; for the gold with which the mercy seat was covered, seems always to represent the glory which he attained as the suffering one. Hence we have *the mercy seat* made with *pure* gold, wh[illegible]

cherubim were made of its matter, or *covered with the same gold*, BEATEN OUT; for while He "*learned obedience by the things which He suffered*," Heb. v. 8, 9, they, too, are *moulded by trial*, 1 Pe. i. 7; iv. 12, 13; and sharing the suffering, 2 Tim. ii. 12; shall also share the glory, Rev. iii. 21. Thus they shall be *covered with His gold*, Psa. lxviii. 13; 2 Pe. i. 4; Rom. xiii. 14.

How fully also the SYMPATHY OF JESUS is here unfolded. Being of the same gold, even a slight stroke on the cherubim would be *felt on the mercy seat;* so closely is He identified with His people, that their sufferings are His, Acts. ix. 5; Mat. xxv. 45; Col. i. 24. He not only sympathizes with them, Ex. iii. 7, but *in them*, Jno. xi. 35.

Is not this lesson also taught, that as all the redeemed are covered with the same piece of beaten gold, they must feel for each other, sympathize with each other? Rom. xv. 1, 2; Gal. vi. 1, 2; 1 Cor xii. 26, 27; Eph. iv. 16.

Are we members of this One Body? Eph. v. 30.

They *Overshadowed* the Mercy-seat, Heb. ix. 5.

How beautiful and expressive their attitude in Ex. xxv. 20, *towards the mercy-seat their faces shall be*, where else should the faces of the redeemed be, but towards Him who covers the law with all their violations of it? Ex. xxv. 16; 1 Ki. viii. 9; Ps. xxxii. 1, 2. The mercy seat is between the cherubim and the law; it covers the law and bears them up on itself. So He stands between His redeemed and the law, Isa. xlii. 21; Gal. ii. 19, 20. He covers their sins, 1 Jno. iii. 4, and bears *them up*, on himself, Ex. xxviii. 11–20; Isa. ix. 6; Rom. vii. 4. Can he be less than God who

bears on himself the *whole burden* of His people's sins and sorrows? Isa. lxiii. 9; xl. 11; xxv. 9; 2 Cor. iv. 6; Ex. xxxiii. 14–16; Jno. xiv. 9.

The Cherubim of the Temple. 1 Ki. vi. In the Tabernacle the *cherubim* were found on *the veil;* on the *curtains* round about the holy of holies; and on the *mercy-seat.* In the temple they were found correspondingly on "*the doors of the olive tree,*" the veil, at the entering of the oracle; on *the walls,* the curtains, of the house; and on the *mercy-seat;* two *additional* cherubic figures having been placed in the temple by King SOLOMON, 1 Ki. vi. 23. The meaning seems nearly the same as in reference to the tabernacle, with some striking exceptions.

The fundamental difference is found in the temple itself, *as compared with the tabernacle.* The latter was *temporary, frail,* and designed from the beginning to be taken down. The temple was *permament* and *solid.* In the *tabernacle,* therefore, we behold Jesus in *the days of his flesh,* Heb. v. 7. In the *temple,* Jesus in the days of his *glory and triumph.* Of this distinction the cherubim partake.

The Temple Veil and Doors.

In the tabernacle the veil has its cherubic figures, *symbols of the redeemed,* Rev. v. 9. They were not *laid on* it, but *part of its material;* so the veil is *the body of Christ, his flesh,* Heb. x. 20, 10; the cherubim *on* the veil are, Eph. v. 30, *members of his body,* part of his substance, for he took on him our nature, Rom. vii. 4; Gal. ii. 20; Rom. vi. 4–11. Thus, when the veil was rent, the cherubim were rent; but in the *temple,* the cherubic veil is substituted by "*doors of olive tree;*" no longer a frail, but a solid material; and of olive tree; for the sou[illegible]

of oil are those, 1 Jno. ii. 27, who having the Spirit's *unction*, grow up unto Him in all things. Compare also Eph. iv. 15; Phil. iii. 21; 2 Cor. iii. 18. Thus, the tabernacle, veil, and temple doors seem to shadow forth Him, first in His weakness, and then in His power, but not *alone* still, as Is. xxvi. 19, His people are in Him; for them He dies; with them He rises, Col. iii. 1–3; Eph ii. 1, 6; in Him they become *eternally* glorious, 1 Thes. iv. 16; Rev. xiv. 1; xv. 2; xxi. 27.

The Temple Curtains.

The *curtains* of the tabernacle were covered with cherubim, Ex. xxxvi. 8. In the temple they are placed on the walls, 1 Ki. vi. 23, and beside them are seen "*palm trees and open flowers.*"

This seems a foreshadowing of *the coming glory*, when, in minds and bodies, the redeemed shall be changed into His likeness. The cherubic figures on the walls still representing resurrection beauty and glory, 1 Cor. xv. 40–49. The palm trees denoting how they have grown up unto Him, and flourished under the rains coming down from heaven, Isa. lv. 10, beside the streams, Ps. i. 3; xcii. 12; while the open flowers, flowers too often closed and unseen when on earth, are now emblems of *beauty of character*, and *warmth of affection, exhaling their fragrance*, under the King, Cant. iv. 16; v. 1.

It seems like a glimpse into the Saviour's home, Jno. xiv. 2.

The Temple Cherubim on the MERCY-SEAT.

In the tabernacle the cherubim are placed *on the mercy-seat*, Ex. xxv. 17, 18. In the temple *they occupy two positions.*

They are *on it*, being *inseparable from the mercy-seat*, as in the tabernacle. "The cherubims of glory." Heb. ix. 5.

They are *over it; filling with their extended wings* the HOLY OF HOLIES, 1 Ki. vi. 23, 27; Eph. iv. 10–13.

We have seen the spiritual teachings of the former of these subjects. JESUS taking part of our nature, Heb. ii. 14–17; v. 6–9, that having learned obedience by the things which He suffered, He might be able to sympathize with us in our difficulties, our infirmities, our weaknesses, Heb. ii. 16–18; vii. 26; and one with us in suffering, Mat. xxv. 40; Acts ix. 4, 5; make us one with Him in glory, Phil. ii. 6–8; 2 Sam. xxii. 36; Jno. xvii. 23. Jesus making us to partake of His nature, 2 Pe. i. 4 (for "the *cherubims of glory*" were covered with the gold of the mercy-seat), in order that changed into His image, we may with Him "*shine forth as the sun*" in the kingdom of our Father, 2 Cor. iii. 18; Mat. xiii. 43; 1 Cor. xv. 20, 23, 49; 1 Thes. iv. 14–17; 2 Tim. ii. 12.

We have now to examine the *additional features* found in the Cherubim of the Temple.

They are termed *Trees of Oil;* for He who *sealed them* in their dawnings of life, as babes, Jno. iii. 3, 5; 1 Pe. ii. 2, 3, with His own blood, also anointed them with the Holy Spirit of promise, Lev. xiv. 14, 17. In their wilderness of life, then, *the Spirit* was in them, 2 Cor. vi. 16; Rom. viii. 9–11, preparing them for glory amid life's trials and sorrows; revealing to them the glory of Jesus, Jno. xvi. 15, 16, 33; xiv. 26; and now, grown up unto Him, Eph. iv. 15, they are [illegible]

of the Lord's planting, Ps. xcii. 12, 13; *trees of oil.* The frail cherubim of the tabernacle are now found in the *dedicated temple*, 1 Pe. ii. 9; Eph. ii. 22, *beautified* with salvation, Ps. cxlix. 4, and glorious for evermore.

The extended wings stretch from wall to wall of the Holy of Holies, as if to teach us, that while in the days of their weakness they could only bend over Him who was their mercy-seat and strength, Ex. xxv. 20, now in their days of glory, their new natures, heart, mind, soul, and strength, Lu. x. 27, are developed for His work, spreading their wings *to do His will* throughout universes and worlds.

The Cherubim of Ezekiel's Temple. Eze. i. The vision of Ezekiel consists of four distinct features:

Ver. 4. The Fire enfolding itself. The Colour of *Amber* out of the *midst* of the fire; the Four living Creatures, the cherubim, ver. 5; and, the Wheels within Wheels, ver. 15–17. In the FIRE we have the symbol of *Deity*, Heb. xii. 29. If the fire enfolded any *creature* it must be *consumed;* but it enfolds *itself*, 1 Tim. iii. 16; Jno. i. 1, 14. He bears the wrath, Ps. lxxxviii. 7, and the fallen creature, man, is safe in Him, Rom. viii. 1. In the AMBER we have Deity *incarnate;* God manifest in the flesh. See ver. 26, 27; Isa. xxxii. 1, 2; Jno. i. 18; xiv. 9. In the LIVING CREATURES, the cherubim, we have the redeemed, Rev. v. 9 (resurrection glory being as it were already entered upon); and in THE WHEELS, God's providences guiding *His church.*

How true it is, then, that the Spirit of the Living Creature is *in the Wheels.* Like their Master, Ps. xl. 8, they also say, "*Thy* will be done."

What are these Living Creatures? They are the cherubim of Eze. x. 20, the *beasts* of Rev. iv; v. 9. (*The Greek word Zoa*, is the same both in Eze. i. and Rev. iv., though in the latter place translated *beasts.*)

Their features are also the same, Eze. i. 10; Rev. iv. 7. The *man*, intimating that, as *intelligent* beings, they *will* offer themselves to God a "living sacrifice," Rom. xii. 1; their "*reasonable service*," Eph. iv. 15; Jno. iv. 24. The *lion*, *denoting* the boldness with which they face all dangers, in *His strength*, 1 Sam. xvii. 32–37; Jer. i. 8, 17; 2 Ki. vi. 16; and in His service, Acts iv. 29. The *ox*, showing the patience of the saints, Jas. i. 2–4; their endurance of *all things*, Rom. viii. 28, 36; for His sake who died to save them; and the *Eagle*, for *His* people ascend in heart and spirit, Col. iii. 1, to the place of His heavenly abode, Eph. ii. 6. They enter their homes above in soaring contemplation. Their conversation is in Heaven, Phil. iii. 20; Isa. xl. 31.

The Cherubim of Revelation. Rev. iv. The general features of this vision correspond with that described in Eze. i. The Fire, the *emblem of Deity.* The Amber, THE SON, ver. 2, 3, compared with Eze. i. 26, 27. The Cherubim, the four beasts of ver. 8, perhaps including also ver. 4; and, Wheels within Wheels, Providence, or God guiding His church. How blessed the inspired teaching on this subject! Man *in union with God*, 2 Pe. i. 4. MAN on the throne of JESUS, and our Jesus, God, Isa. xxv. 9; 1 Tim. iii. 16; Ac. i. 11; Heb. iv. 15, 16; 1 Jno. ii. 1; Rom. v. 11; Heb. vii. 25.

The rainbow round about the throne, the emblem of His unchanging, everlasting covenant, Isa, liv. 9, compared with Gen. ix. 13, its blended colours showing that round about His throne are the blended attributes of Deity, Ex. xxxiv. 6; centered in the person of the beloved, Ps. lxxxv. 10, 11. Here the *emerald* emblem of mercy is conspicuous.

The "sea of glass like unto crystal."

In Isa. lvii. 20, the wicked are like a *troubled sea;* here the sea is at rest, *motionless* as glass, and *clear* as crystal; for now all troubles are over, Rev. vii. 14–17; xxi. 3, 4, etc.; their sea is *unruffled.*

Four Beasts full of eyes, that is, four "*Zoa*" *living creatures* (not *beasts* as in ch. xiii. xvii.), the same as Ezekiel's *living creatures* which are called the cherubim, Eze. x. 20; they are, therefore, "*the redeemed*" in resurrection glory, Rev. v. 8–10.

They differ from Ezekiel's cherubim; for *there*, ch. i. 10, they *four* have the likeness of a man, of a lion, of an ox, and of an eagle, that is, *all* the redeemed are *intelligent, bold, patient*, and *seeking those things which are above;* here, on the contrary, the first is *lion*-like, the second like an ox, the third like a man, and the fourth like a flying eagle; showing, that although all have the same features generally, yet they *develop them differently*, according to their circumstances in life. *Some* in GOD'S providence have developed the *mind* in the *deepening* study of sacred things, Dan. ix. 2; x. 21; Am. vii. 15. Others, like their master, Heb. v. 8, have been in the refiner's furnace, and *learned patience.* Others, from deepening trust in His presence are *always* bold, Dan. iii. 16, 17; while others, eagle-*like, it* may be in peaceful retirement, "resting

awhile," are ever soaring on high in realising love; compare also 1 Cor. xii. 9, 17; Psa. lxii. 1; lxi. 1, 2.

How beautiful is the connected view of the cherubim, *when* as *now*, looking on them in their *last state* of glory, we can trace them even from the beginning of their appearance.

In Eden, Gen. iii. 24, the Cherubim, Jesus in His church, in humanity, as the head of his body, stands in the gap, to "*keep the way*," Heb. x. 20, to the tree of life. The tabernacle brings them before us again in full union with the Great Redeemer, in His suffering, on the veil; in His glory, on the curtains; in his nature, on the mercy-seat. 2 Pe. i. 4. Their moral features having been exhibited in deeper glory in *the temple*, are *unfolded* in Ezekiel; while the full beauty of the redeemed, as they shall be, 2 Cor. iii. 18; Phil. iii. 20, 21, is more fully presented to us; and now, St. John blends with their *moral* and *physical* beauty, their glory *as* "*kings and priests.*" Rev. v. 10.

This scene is, therefore, the reign of Jesus, with his risen saints, over a restored earth; already are the Jews called in, Isa. lix. 20, 21; Rom. xi. 12, 15, 25, 26; the Gentiles are converted, Rom. xi. 15; Isa. lx. 3; and *over* a restored earth Jesus reigns, Rev. xi. 15; for Ac. i. 11, has been fulfilled. The mountain of the house, Isa. ii. 1, 2, has been lifted up, Isa. xxxii. 1, and the KING *is reigning; see also* Ps. xciii., xcvi., xcvii., all referring to this period.

This was *Christ's promise*, Lu. xxi. 27; xxii. 29, 30, compared with, Rev. iv. 4, *thrones* or *seats*. This was the Apostle's certain expectation, 1 Cor. vi. 3, "*We shall judge Angels.*" Dominion has been won back for man, Ps. viii. 4–8; Heb. ii. 6–8; and now,

under Jesus, the redeemed in glory *reign over earth.*

How wondrous their happiness.

They are *like Christ*, sinless, 1 Jno. iii. 2, 3, incorruptible, 1 Cor. xv. 53.

They share His glory, His throne, Rev. iii. 21; ii. 26, 28.

They meet, in resurrection beauty, their sleeping friends, 1 Thes. iv. 13, 18; v. 10; they "*live together*," Ju. 14, *with* HIM.

Their *intellect* expanding, Rev. iv, 7; their affections purified, their patient waiting rewarded, their soaring love satisfied, Psa. xvii. 15, they serve God day and night for ever, Rev. xxi. 4. Are *we* of them? Shall *we reign* with Him? 2 Tim. ii. 12, 13.

We have now completed our studies of the foreshadowings of glory found in the Old Testament Scriptures; not completed in any real sense of the word, for we have barely looked through the varied and beautiful subjects which a careful reader may find; but merely carried to a close the one design announced at the outset, of suggesting to our readers some keys whereby the Footsteps of our blessed Redeemer may be more easily traced, and far more fully than is here done. Our hope is that, by a few more at least, it may be seen, that "*the testimony of* JESUS *is the spirit of prophecy.*" Rev. xix. 10.

SAMUEL BAGSTER AND SONS,

15, PATERNOSTER ROW, LONDON.

Illustrated Pocket Bible,

For the Young. Containing forty-eight Historical Pictures, with 4,000 suggestive Questions, coloured Maps, and a complete Index of Subjects. In attractive morocco binding, 12*s.*

Concise Answers

To the 4,000 Scripture Questions of the Illustrated Pocket Bible. For the use of Parents and Teachers. Foolscap octavo. Paper wrapper, 2*s.* Cloth, 2*s.* 6*d.*

Questions

Intended to open up the Scriptures to the Young. 16mo. 6*d.*

Daily Light on the Daily Path.

A Devotional Text-book for every Day in the Year, Morning and Evening; in the very words of Scripture. Large-print edition, 16mo. Two Volumes. Each volume:—Extra cloth, gilt edges, 2*s.* 6*d.*; Bound in calf, 6*s.*; Turkey morocco plain, 7*s.*; Turkey morocco tooled, 8*s.* 6*d.*; Turkey morocco, with flaps, 10*s.* 6*d.*

Daily Light on the Daily Path.

32mo. Two Volumes. Each Volume:—Extra cloth, gilt edges, 1*s.* 6*d.*; Bound in calf, 4*s.* 6*d.*; Turkey morocco plain, 5*s.*; Turkey morocco tooled, 6*s.* 6*d.*; Turkey morocco, with flaps, 7*s.*

Rules for Christian Conduct.

With Scripture Illustrations: being the Scripture Ethics of St. Basil the Great. Edited by John M. Maguire, B.A. Foolscap octavo. Sewed, 1*s.*

Prayers and Devotional Meditations,

From the Psalms of David. By Elihu Burritt. Octavo, 2*s.*

The Children of the Bible.

By Elihu Burritt. 32mo., 6*d.*

An Order for Morning and Evening Prayer,

Being an abridgement of the forms in the Common Prayer Book. To be used by Lay Readers in Mission Rooms, Hospitals, etc. Sewed, 2*d.*

Narratives from the Old Testament;

In Familiar Language. For the use of the Young. Cloth, 2*s.* 6*d.*

The Names and Titles of our Lord Jesus Christ.

32mo. Cloth, 4*d.*

Harmony of Prophecies

On the Restoration of Israel and Judah. By M. D. C. Walters, M.A., a Senior Chaplain H. M. Bengal Establishment. Crown octavo, 2*s.* 6*d.*

The Treasury of Scripture Knowledge.

A selection of more than 500,000 Scripture References and Parallel Passages, methodically arranged to suit all editions of the Holy Scriptures. With numerous illustrative Notes; a Harmony of the Four Evangelists, Chronologically arranged; and a copious Alphabetical Index. Foolscap octavo. Cloth, 7*s.* 6*d.*, (Half-morocco to order); Turkey morocco plain, 14*s.*; Turkey morocco tooled, 18*s.*

The Treasury Bible.

This is an edition of the above, interleaved with the Medium Polyglot Bible. Foolscap octavo. Cloth, 16*s.* (Half-morocco to order); Turkey morocco plain, £1. 5*s.*

The Gospels Consolidated.

The object of this compilation has been to consolidate the matter of the four Gospels so as to form it into one continuous narrative, and at the same time to enable the reader to ascertain with facility the source from which each part has been derived.

The main endeavour has been, by placing the Gospel narrative before the reader in the form in which other narratives are now usually written, to enable him, unconsciously as it were, to receive all the information furnished by the four Gospels combined, without the labour and distraction of consulting the several Gospels; and, at the same time, to facilitate reference to the Gospels themselves for verification of the text.

A full Index to the Gospel history is also appended. Quarto. Cloth, 6*s.*

Sunday Afternoon.

A series of Pictures and Poems upon Old Testament History, with an ample collection of Questions to assist in the Study of *Scripture*. The Work contains 72 Plates, 113 Poems, and 3,500 *Scripture* Questions. Foolscap octavo. Extra cloth, gilt leaves, 8*s.* 6*d.*

The Blank-paged Bible.

So many cherished Bibles, inconveniently crowded with brief records of study and instruction, have passed through the hands of the Publishers, that, while they have admired the skill and perseverance of writers in condensing so much within such confined limits, they have longed to provide a Bible which should conveniently afford a wider scope for these Annotations. In furtherance of this object they have issued an edition of the Holy Scriptures of the Old and New Testaments, with copious References to Parallel and Illustrative Passages, and the alternate pages ruled for MS. Notes. Cloth, £1. (Half-morocco to order); Turkey morocco plain, £1. 13*s.* 6*d.*; Turkey morocco, or russia tooled to order, £1. 17*s.* 6*d.*

Daniel's Prophetic Visions.

Coloured Map of the Ancient Persian and Roman Empires, with Description. Remarks on the Visions in the Book of Daniel, with Notes on Prophetic Interpretation in connection with Popery, and a Defence of the Authenticity of the Book of Daniel. By S. P. Tregelles, LL.D. Small octavo. Cloth, 5*s.*

The Reason Why all Christians should read

God's written Word in Greek: and demonstration afforded of the ease with which an accurate knowledge thereof may be gained by those who have not had a classical education. Octavo. Sewed, 6*d.*

How to Learn to Read the Hebrew Bible,

Without Points, in Twelve Lessons. Compiled from various sources by William Penn. Foolscap octavo. Price 1*s.*

The Psalms of David and Solomon,

In Two Parts: the First presenting the History of David's life, and the Psalms as illustrating his feelings at the period when he wrote them; the Second presenting them in their application to the Lord Jesus Christ. By the Rev. Henry Linton, M.A. Foolscap octavo. Cloth, 3*s.*

Christ in the Old Testament;

Or, the Footsteps of the Redeemer, as revealed in Type, in Prophecy, in Sacrifice, and in Personal Manifestation, from the Creation to His birth. By the Rev. Henry Linton, M.A. Foolscap octavo. Cloth, 5*s.*

SAMUEL BAGSTER AND SONS, LONDON.

The Psalms, with Scripture Illustrations.

The Book of Psalms, illustrated with suitable Scripture passages. 32mo. Roan, 2*s.* 6*d.*

The Proverbs, with Scripture Illustrations.

The Book of Proverbs, illustrated with suitable Scripture passages. 32mo. Roan, 1*s.* 8*d.*

St. John's Gospel, with Scripture Illustrations.

St. John's Gospel, illustrated with suitable Scripture passages. 32mo. Roan, 1*s.* 8*d.*

Hebrews, with Scripture Illustrations.

The Epistle to the Hebrews, illustrated with suitable Scripture passages. 32mo. Roan, 1*s.* 4*d.*

Romans, with Scripture Illustrations.

The Epistle to the Romans, illustrated with suitable Scripture passages. 32mo. Roan, 1*s.* 4*d.*

Divine Promises Illustrated.

This is a Collection of the Principal Divine Promises, illustrated with appropriate passages of Scripture. 32mo. Roan, 1*s.* 4*d.*

In the Press.

The Analytical Greek Testament:

Presenting at one view the Text of Scholz and a Grammatical Analysis of the Verbs, in which every occurring Inflexion of Verb or Participle is minutely described, and traced to its proper Root. With the Readings, Textual and Marginal, of Griesbach; and the Variations of Stephens, 1550; Beza, 1598; The Elzevir, 1633. Small Quarto. Cloth, 12*s.*

Messrs. BAGSTER'S CATALOGUE,

With Illustrated SUPPLEMENT of SPECIMEN PAGES.

By post free on application.

SAMUEL BAGSTER AND SONS;

15, PATERNOSTER ROW.